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ANTI-INDIAN MOVES IN CEYLON (*)

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I
OUR people need to follow very closely the anti-Indian moves that are at present being made in Ceylon. They are being engineered—openly or otherwise—by some of the most prominent politicians in the Island. Included among them are some of the leaders of the Ceylon National Congress and other associations of a political or quasi-political character and Members of the Ceylon Legislative Council. In view of the powerful backing that the anti-Indian agitation is receiving from these influential persons, it would be the height of folly for stay-at-home Indians to ignore this hostile movement.

The object behind the agitation is quite obvious. It aims not so much to secure the restriction of immigration from India into Ceylon as to keep the bulk of Indians in the Island in a condition of political helplessness.

The cry "keep out the Indians" has, of course, been raised. A motion designed to secure that object is, indeed, shortly to be debated in the Ceylon Legislative Council.

Moves directed toward the exclusion of

Indians, or even the restriction of Indian immigration, are fictitious, because Ceylon is woefully underpopulated; and without importation of labour from India she could not carry on her economic activities even for a single day. In a country comprising 25,000 square miles there is a permanent population of only some 4,000,000 persons. Many of them are lackadaisical in disposition, and some of them actually semi-drones or drones. Indians build the roads and keep them in repair. Indians work the tea and, to a large extent, the rubber estates. Indians play an important part in loading and unloading goods and in the workshops. There are, to-day, some 900,000 of them in Ceylon. So invaluable are they that most of them have been *fetched* from India, as I shall relate in a subsequent portion of this article. The talk of shutting Indians out of Ceylon is, therefore, mere bunkum.

The Ceylonese who are crying themselves hoarse, shouting "keep out the Indians", are not, as a rule, regarded as responsible persons. Some of them are, on the contrary, the laughing-stock of their own people. They can do harm, therefore, only if they are permitted to inflame the passions of the mob, which is highly excitable by nature. Racial animosities—the legacy of conflicts in ancient and mediaeval times—

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smoulder in the Island and any oratorical breeze might fan them into flames; but of this more later.

II

The real purpose behind the anti-Indian move is political, as already related. At present the bulk of our people in Ceylon, with few exceptions, are voteless. The anti-Indian Ceylonese politicians are bending all their energies to keep them in that condition. They are striving to do so at a time when a proposal has been made from the outside to place upon the electoral register all Ceylonese male adults and the bulk of the Ceylonese female adults.

The intention behind the move is sinister. It is, in plain language, an attempt to keep our people residing in the Island in conditions of semi-slavery, while all the other communities, including the other non-Ceylonese owing allegiance to the British Sovereign, are to be permitted to enjoy an almost full measure of political powers and privileges.*

Tortuous tactics are being employed by the anti-Indian Ceylonese planter-politicians to accomplish this end. Instead of coming out into the open and declaring that no non-Ceylonese is to be given the franchise, or even publicly avowing their intention to deprive Indians of that privilege, they are advocating proposals which would have the effect of discriminating against Indians without even mentioning the word "Indian." They seek to accomplish that object by making the grant of franchise conditional upon certain qualifications that most of the Indians in the Island manifestly cannot fulfil.

Resort to such devious devices is necessitated by the fact that these Ceylonese politicians, though influential, are afraid of offending the British officials, bankers, insurance agents, merchants, shippers and planters in Ceylon. If they found themselves in a different position they would no doubt immediately proceed to lay down the law making it impossible for any non-Ceylonese,

whatever his race or creed, to become enfranchised. Prudence, however, impels them to conciliate the all-powerful British, and, therefore, all the schemes put forward are designed to discriminate against Indians in Ceylon and yet more than adequately secure British interests.

III

What lies at the back of these anti-Indian moves?

The motives are many. Playing politics is one. The determination to exploit the Indians by keeping them politically helpless is another. Spite inspired by the desire to punish the Indians now in Ceylon, for the most part poor and unlettered, for the sins of their forefathers, who, centuries gone by, invaded the Island and wrought havoc, is still another. Let me explain:

Some Ceylonese seem to feel that their little Island is about to be converted from a Crown Colony into a self-governing Dominion. Since the imitative instinct is very strongly developed in them, they have already started to model upon the Dominion pattern their conduct toward the strangers within their gates. Such action raises them in their own estimation.

It will, needless to say, take some time and effort for the Ceylonese to persuade the British to render Ceylon back to the Ceylonese. A few problems will have first to be solved before the rulers of to-day embark upon such a course. The British officials, for instance, must get over their repugnance of Ceylonese legislative control. The British merchants and planters must overcome their mistrust of the "native" politicians. Ceylon must cease to be an important link in the British Imperial chain of defence and communications.

The British might conceivably lay down a condition or two prior to abdicating in favour of the Ceylonese. They might insist upon the Islanders furnishing them with satisfactory proof that they will be able to defend Ceylon against any attack by sea or air. They might also require the indigenous politicians to show that they have managed to overcome racial rancour, credal querulousness and caste invidiousness. The report issued by the Donoughmore Commission that, at the instance of the Colonial Office in London, investigated the difficulties of Government in Ceylon early this year, shows that these matters were in their minds.

* See the author's article, "Donoughmore Dyarchy in Ceylon," in the *Modern Review* for October, 1928 (pp. 396-405). The Earl of Donoughmore and his colleagues recommend the grant of franchise to all Ceylonese male adults and to all Ceylonese females above the age of thirty; and also to all non-Ceylonese British subjects who have resided in the Island for five years and can fulfil certain other residential qualifications.

The removal of obstacles of this nature involves infinite ingenuity, energy and industry. To imitate a ready-made policy, however, is a simpler matter.

And yet not so easy. The Dominions that shut Indians out are not economically dependent upon labour from India. Ceylon, on the contrary, cannot get along without such labour (how abjectly dependent she is in this respect I shall show in another section).

The Ceylonese cannot, therefore, adopt the policy that the Dominions pursue toward Indians just as it stands. They have to twist it round to suit their own exigencies. They propose, I note, to continue to draw upon India's man-power to exploit Ceylonese resources and at the same time devise schemes for the political enslavement of those Indians so long as they remain in Ceylon.

IV

The agenda paper of the Ceylon Legislative Council furnishes a good example of the nature of these schemes. A motion standing in the name of the Hon'ble Mr. A. F. Molamure, M. L. C., an unofficial member of the Ceylon Executive Council, reads:

"This Council accepts the recommendation of the Donoughmore Commission as regards the extension of the franchise, subject to the following amendments:—

"(a) That in the case of females the age for qualification as a voter should be 21 and not 30.

"(b) That in the case of non-Ceylonese British subjects a literary qualification should be added to the proposed five years' residential qualification; or in the alternative the qualification should be that the applicant to be registered as a voter should—

(1) have resided in the Island for a period of one year,

(2) be possessed of immovable property of the value of Rs. 500,

(3) or be in the receipt of an income of Rs. 50 per month,

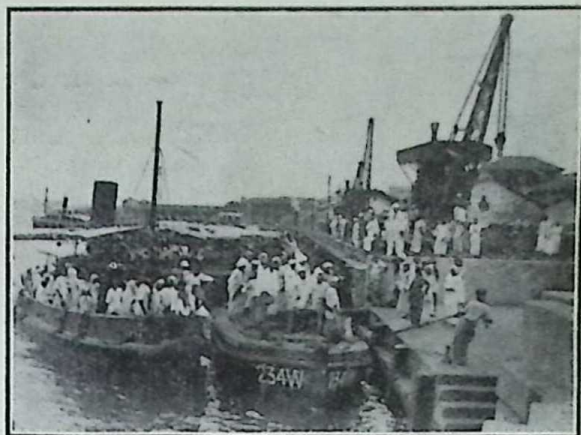
(4) and be able to read and write one of the languages of the Island, *e.g.*, English, Sinhalese or Tamil."

What would be the result if the principles enunciated in that proposal were accepted?

Firstly, the only limitations in respect of franchise placed upon the Ceylonese by the Donoughmore Commission would be removed. They, in consequence, would enjoy full adult suffrage.

Secondly, the adoption of either alternative suggested for the restriction of franchise to non-Ceylonese British subjects would have comparatively little effect upon one section of them, *i.e.*, the Britons. The imposition of a literary qualification would not keep off the Register a single adult Briton who

possessed the other (five years' residential) qualification. The second alternative would, in fact, give the vote to every British adult in the Island barring the newcomers: for not one of them is in receipt of an income below



Indian Labourers landing in Ceylon

Rs. 50 per month or is unable to read and write English, which the motion describes as "one of the languages of the island."

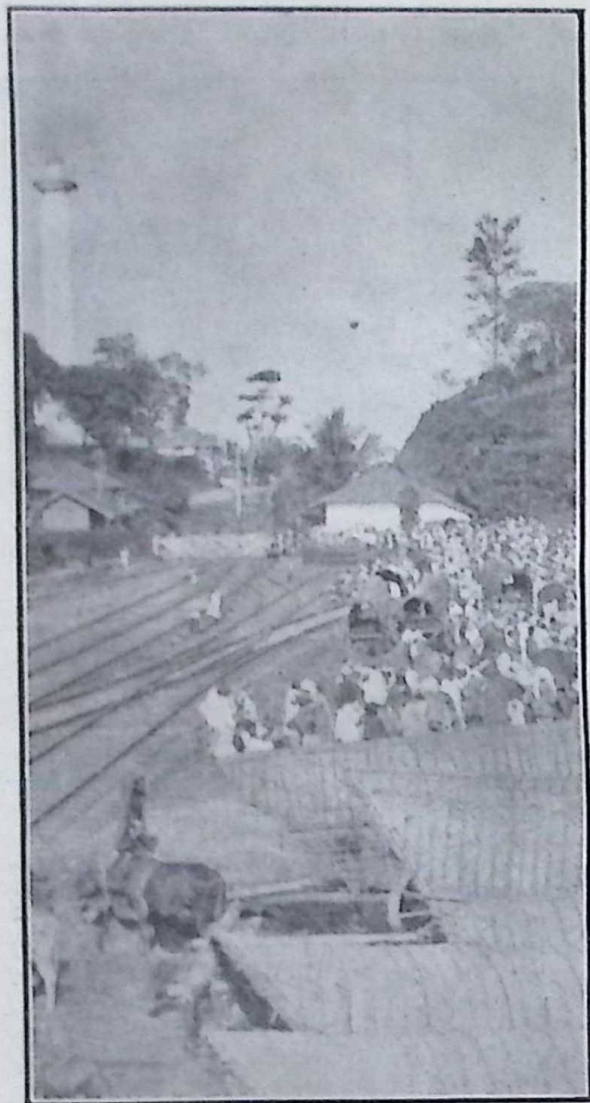
Thirdly, either alternative would, on the other hand, exclude practically all the Indians in Ceylon from the voting Register. Some of our people in the Island, it is true, are engaged in import, export or retail trade or in professions, are able to read and write and have either immovable property of the value of Rs. 500 or are in receipt of an income of Rs. 50 per month. They, however, constitute a very small minority of the total number of Ceylon Indians. The bulk of them are labourers who are un-lettered and who, almost without exception, have no property nor are in receipt of anything like the stipulated income (Rs. 50 a month).

V

About nine-tenths of the Indians in Ceylon, in fact, live and work on plantations of one kind or another, many owned and operated by the British and some by Ceylonese. Only recently the Ceylon Legislative Council passed an ordinance fixing a minimum wage. I anticipate that under that law an Indian male adult will earn, on an average, Rs. 15 a month, a considerable part of which will be deducted for rice issued to him by the estate.

The only Indians employed on an estate who are in receipt of a higher income are

the *langanies* (supervisors) and *kanakapullais* (accountants). They, however, constitute a minute fraction of the total Indian force.



Sunday Market at Kuduzannawa, near Kandy, where Indian labourers from tea and rubber estates go to buy their supplies.

Indian non-estate labourers who work on the roads, sweep streets, engage in conservancy work and the like, do not, as a rule, earn anything like Rs. 50 a month. The same is true of the other casual labourers. Their wage is seldom in excess of one rupee a day, more often than not it is less than that amount.

Indians employed in the harbour and in workshops are somewhat better paid. As the result of a strike that occurred a little less than two years ago the contractors employing dock labour are forced to pay the employees they engage for unloading cargo Rs. 1.60 a day and Rs. 3.20 a night. For loading they pay Rs. 1.75 by day and Rs. 3.50 by night. Except during periods of inactivity, a dock labourer would earn perhaps Rs. 50 or more per month. The number of such Indians cannot, however, be much in excess of 2,000 persons.

The number of Indians employed as mechanics in Government and private workshops who earn Rs. 50 or more a month is also exceedingly small.

A Ceylonese friend of mine who can speak with authority on this subject estimates that no more than 5,000—Indian skilled workers, including the loaders and unloaders in the harbour, are in receipt of anything like that income. The money wage of the remaining Indians, whether employed on estates or on the roads or in domestic service or performing casual labour of one form or another, falls far below that figure.

In view of these facts, if the proposal to limit the franchise to only those non-Ceylonese who are "in the receipt of an income of Rs. 50 (or more) per month", contained in the motion now before the Ceylon Legislative Council were to be accepted, it would result in keeping most of the Indians in Ceylon off the register. That, indeed, is the intention of its author, as publicly professed by him.

VI

That matter calls for hardly any speculation, for the proposal put forward is analogous to the conditions under which franchise is at present regulated. The principal existing qualifications are that in order to vote, a person must

(1) be a male adult owing allegiance to His Britannic Majesty;

(2) be able to read and write English, Sinhalese or Tamil;

(3) have resided for six months preceding the commencement of the preparation of the register in the electoral district to which the Register relates;

(4) be in possession or enjoyment of a clear annual income of not less than Rs. 600, such possession or enjoyment having subsisted during the whole of a period of six

months immediately prior to the commencement of the preparation of the Register: or

(5) have immovable property deemed to be of equivalent value.

So few Indians in Ceylon are able to fulfil these conditions that the Earl of Donoughmore and his colleagues are compelled to admit:

"At present, only a small fraction, mainly the supervisors, called Kanganies, and some of the coolies who work in the Government or Municipal Service have the necessary income qualification to vote at elections for the Legislative Council."(*)

The proposal now put forward prescribes exactly the same income qualifications, with this essential difference, that only the non-Ceylonese are to be required to conform to it, whereas the existing regulations apply to the Ceylonese as much as to the non-Ceylonese. The author of the motion, in fact, seeks to secure full adult suffrage for his own people, whether they be workers or drones, rich or poor, literate or illiterate, and at the same time he tries to ensure that only a small fraction of Indians will become enfranchised. Such is his intention.

VII

Mr. Francis Molamure, the author of this motion that would, in effect, condemn the bulk of the Indians in Ceylon to political serfdom, is personally known to me. He was introduced to me several years ago when he visited London as a member of the deputation sent from Ceylon to press for constitutional reforms. That deputation sought and received my assistance. I introduced it to some of my friends in Parliament and also wrote in the press in support of its cause.

Personally Molamure is likeable. He professes Buddhism. He traces, I believe, kinship with the Indo-Aryans, one of whom—Vijaya by name, the grandson of Suppadevi, Princess of Vanga (Bengal), by a robber chief, Sinha—established his sway in Ceylon in the year of the Buddha's demise in the sixth century B. C. and founded the Sinhalese Kingdom.

Mr Molamure, like many of his people, has come into possession of or has perhaps himself acquired a rubber plantation not far from Kandy—the last Sinhalese stronghold. Whether or not he employs Indians on his estate, I cannot say. Many of the other

Sinhalese planter-politicians with whom he is associated in this anti-Indian agitation do depend, to my knowledge, upon Indian labour for working their tea or rubber plantations.



The author found these nine persons, belonging to two distinct families, occupying a single room in the "lines" on an estate.

The very first meeting at which Mr. Molamure gave public expression to his anti-Indian ideas was presided over by one of the richest Buddhist planters, Mr. D. C. Senenayeke, who, in his opening remarks, gave the anti-Indian lead. Another Buddhist planter, the Hon'ble Mr. D. S. Senenayeke, M. L. C., a younger brother of the planter in the chair, was even more vehement than these other two in advocating action politically to handicap Indians in Ceylon. Both the Senenayeke brothers, as they personally admitted to me, employ Indian labour, though neither, despite repeated promises, has given me an opportunity to see the conditions in which their Indian employees live on their estates.

The special session of the Ceylon National Congress held on September 1, at which a motion aimed at the perpetuation of the political disabilities from which our people in Ceylon at present suffer, was passed, was presided over by another wealthy Sinhalese planter, the Hon'ble Mr. W. A. De Silva, M. L. C., who likewise is an employer of

(*) Report of the Special Commission on the (Ceylon) Constitution (1928), p. 97.

Indian labour on a considerable scale. He did, indeed, show me the courtesy of taking me over two of his estates several years ago. In order to give myself the opportunity to examine at leisure the conditions in which his Indian employees lived and laboured. I paid another visit to one of the estates last year.



A group of workers on an estate owned and operated by the President of the Ceylon National Congress.

The only objection that Mr. W. A. De Silva had to the enfranchisement of Indians was stated by him with the delicacy that characterizes him, in his presidential address to the Ceylon National Congress. According to him:

"...There are certain principles that should underlie the privilege of becoming a citizen. The first of these is that one should be able to exercise his rights freely and without fear or favour. If, for instance, a person has to live in an area to which no one has a right of free access, his vote becomes a danger rather than a help to the Community. Before such a person gets his rights the restricted conditions under which he lives should be removed. In this connection we have the case of the immigrant labourer employed on Ceylon plantations. Under present conditions he lives in lines or rooms situated within an Estate and any person who comes to visit him is legally an intruder and can be prosecuted and punished. This is not a hypothetical case, as the records of our (Ceylon) Law Courts show that such prosecutions are rigidly enforced."

Mr. W. A. De Silva, it is to be noted, does not mention the word "Indian" in the passage quoted, just as his planter-colleague, Mr. Francis Molamure, refrains from mentioning it in his motion. Indians are, however, the only immigrant labourers in Ceylon, as is known to everyone who has first-hand knowledge of Ceylonese conditions.

It is interesting that a man of Mr. De

Silva's intelligence, who has been engaged in planting for a generation or more, should have just discovered that the Indian workers on Ceylon estates live in the conditions which he describes. He does not say that I helped him to make that discovery; though I do not mind his failure to make any acknowledgement, since we two have been on terms of friendship for almost a quarter of a century. I do mind, however, that he has used this discovery, not as an argument to lift Indians out of those conditions—as I have been using it—but on the contrary, to reinforce his case, in the mild manner that he has until he is thoroughly roused, to keep our people in their present state of political helplessness.

It is, nevertheless, very important that admissions of this grave nature as to the conditions in which Indians live on Ceylon estates should come from a man of Mr. De Silva's position.

That statement implies that the Indians employed on Ceylon estates live virtually in conditions amounting to semi-slavery. It deserves to be carefully pondered, since it comes, not from a labour leader—not from a politician of revolutionary tendencies—but from a Sinhalese Buddhist of great culture who, through self-exertion, has become a millionaire and who is regarded—and rightly regarded—as a man of solid, rather conservative views.

Four-fifths of our people in Ceylon live on estates in the conditions depicted by this highly respectable employer of Indian labour. I do not propose to dwell upon that fact in this article, which has for its theme the political status of our people in Ceylon: but I ask Indians unfamiliar with conditions in Ceylon to make a note of it.

Mr. De Silva does not say how precisely the enfranchisement of Indians who, according to him, live in these conditions of semi-slavery, is going to be prejudicial to the interests of the Community. Nor does he explain as to what he means by Community. Is it the planter-community that he has in mind?

Other Sinhalese planter-politicians who have been making such anti-Indian moves have not, however, been so chary of giving expression to their ideas on the subject as the planter-president of the Ceylon National Congress has been. From the statements that they have been making, it is clear, that they fear that if estate-Indians were given the vote, they would cast that vote in favour

of their British employers or candidates recommended by their British employers.

That assumption denies these Indians even the most elementary intelligence. It is, therefore, preposterous. Supposing, for the sake of argument, that this Sinhalese fear is not unfounded, it resolves itself merely into this, that in order to spite the British planters the Sinhalese planters are determined to victimize the Indians.

VIII

The question that needs to be asked immediately is this: Is Mr. W. A. De Silva desirous of removing the disabilities from which Indians employed on Ceylon estates—his own included—according to his own statement, suffer? Or is he in favour of preserving those disabilities and of even making them the pretext for denying the vote to those Indians—the vote that they might employ to get rid of the conditions of semi-slavery in which they admittedly live?

And what is the attitude in this matter of the other Buddhist and non-Buddhist Ceylonese planters who employ Indian labour on their estates? Are they bent upon compelling their Indian employees to live in "areas to which no one has a right of access" or are they anxious to remove conditions which condemn Indians to semi-slavery and which, according to them, make the Indian vote "a danger rather than a help to the Community?"

I put questions of this tenor to these planter-politicians through the columns of the *Times of Ceylon*, which commands the largest circulation in the Island. Addressing specifically those Sinhalese politicians "who own or operate plantations on which a considerable number of Indians live in conditions of semi-slavery", I asked them if they were

"...prepared to lead the way in freeing Indian estate employees (of their own) from these restrictions? I invite them all to set the example." (*)

Though a month has elapsed since this appeal was made no one among the planter-politicians has made any response. Before publicly prescribing that simple test "for their sincerity," I had, however, taken the precaution of discussing the matter *viva voce* with one of the Sinhalese who, at the time, was most active in making the anti-Indian

moves. When "I asked him if he was prepared to wipe out from his own estates the conditions to which the President of the Ceylon National Congress—his own colleague referred," he



A group of important officials of the All-Ceylon Trade Union Congress.

Back Row : Mr. R. Wickremesinghe, Mr. P. V. Gunasekhere, Mr. M. Pereira Front Row : Mr. G. E. De Silva, Mr. A. E. Goonesinghe, Dr. S. Muttiah,

"...hemmed and hawed—told of the complications that would arise. 'Why, people may be introduced into my estate,' he argued, 'who may steal some of my property.' When I had cornered him he finally admitted that he was not in favour of the removal of the present restrictions.

"And what is your real reason?" I persisted. "Why, if the restrictions were withdrawn," he confessed, "the chief reason for keeping the enfranchisement away from them would be gone."

"This is a fair sample of the motives and methods that characterize the plutocratic anti-Indian agitator in Ceylon." (*)

IX

The attitude assumed by the Sinhalese planter-politicians in this matter can only mean that they are afraid to let the public see the conditions in which Indians live and work on their estates. From what I have myself seen on some of the Sinhalese-owned plantations operated by Indian labour, I know that the owners and managers have cause to fear.

I have space to cite only one instance to illustrate the irregularities that must inevitably

(*) *The Times of Ceylon* for Sept. 10, 1928, p. 7, Col. 3.

(*) *Ibid.*

occur in places completely out of the sight of the public. Some time ago I visited the estate of a Sinhalese whose identity I do not wish to reveal. I found nine persons belonging to two separate families, and, in addition, a hen and four chickens, living in a room that could not have been more than eight or nine feet wide and ten or twelve feet deep. While I was making the photograph reproduced with this article, the Superintendent—a near relative of the owner—admitted to me that the two families had been occupying that room for the last twenty-two days. The second family had moved in, he said, because of a death in the cubicle assigned to it elsewhere, and in spite of his protests.

"Why did you let nine persons continue to live in that dark, stuffy little room for three weeks and more?" I asked him.

No reply was forthcoming. As a matter of fact, the eldest male of the two families had been complaining bitterly to me and the friend who accompanied me, in the presence of the Superintendent, because of the overcrowding to which he and his family were being subjected. (*)

Being shrewd men, the Ceylonese planter-politicians realize that if Indian workers ceased to be voteless, they would also cease to be docile—that they would refuse to put up with any conditions in which the owners and managers sought to keep them. They also see that the enfranchisement of the labourers would necessarily break up the isolation in which they are at present made to live—that candidates and their agents would visit them to canvass their votes, and if any legal difficulties stood in the way, there would be agitation and those difficulties would have to be swept aside.

The desire to exploit Indians is, to my mind, at the back of many of the anti-Indian moves.

X

Is it not peculiar, in itself, that while these Ceylonese plutocrats are making such moves, organized labour in Ceylon is friendly to our people?

Mr. A. E. Goonesinghe, President of the All-Ceylon Trades Union Council, raised his voice against the draft resolution aimed

(*) This incident is described at greater length in the author's article, "Indian Labour on Ceylon Tea and Rubber Estates" in the *Times of Ceylon* for November 22, 1927.

at politically handicapping Indians, at the meeting of the Executive Committee of the Ceylon National Congress held at Sravasti—the planter-President's palatial mansion—to consider draft resolutions to be submitted to the Special Session of the National Congress. All the delegates from the labour organizations voted with him. So did the Hon'ble Mr. T. B. Jayah, M. L. C., a broad-minded Muslim educationist who, I may note in passing, has a motion standing in his name on the agenda paper of the Ceylon Legislative Council recommending that "non-Ceylonese British subjects should be placed on a footing of equality with the Ceylonese in respect of status and rights of citizenship." They carried the day.

The anti-Indian Congressmen were thus compelled to move an addendum to the franchise resolution at the Special Session of the Congress. Mr. Goonesinghe, when that motion was being discussed, condemned it. All his labour colleagues also cast their votes against it.

In view of the persistent effort that some persons were making to confuse the issue, I invited Mr. Goonesinghe to my rooms in the Grand Oriental Hotel, Colombo, and asked him to define his attitude. He told me that all the organizations with which he was connected admitted Indians freely—and on exactly the same terms as the Ceylonese—that no differentiation whatever was made by any responsible Union official between the two. Indians, he added, constituted the majority in the Dockers' Union no doubt because they formed some 60 per cent of such workers. He paid a warm tribute to the loyalty they showed during the trying period of the strike. Indians and Ceylonese alike informed him that they would eat grass rather than submit to exploitation. When Indians have shown such staunchness during a crisis, how can the Ceylonese workers be down upon them? he asked.

In Mr. Goonesinghe's view the Sinhalese planter-politicians are seeking to keep the bulk of the Indians voteless because they "are, in their heart of hearts, afraid of democracy." All that they are after, he added, "is the opportunity to be Ministers—to be big bosses." They are playing their own hand. "Kudos and not democracy is the god they worship."

XI

Racial and religious animosity, too, prompts at least one class of these anti-

Indian agitators. It so happens that almost all the Indians in Ceylon are Tamils—mostly Hindu Tamils—and in them the excitable Sinhalese see their traditional enemies—or at least the progeny of their ancient enemies who invaded Ceylon again and again and destroyed temples and palaces. Some Sinhalese—most of them irresponsible, no doubt—never tire of making reference to episodes of this character—episodes which took place thousands or at least hundreds, of years ago.

Allusion to this issue would not be necessary but for the fact that the Sinhalese are emotional people and parrot cries like "drive out the Indians" might excite them. A similar cry was raised in 1915. It was then directed against the Moor—or "Tambi" as he is called. He is in the Island to-day in greater numbers than ever. So are the bitter memories left behind by the riots that resulted from setting fire to the passions of the unlettered and barely literate people.

There was bloodshed in several places—martial law was proclaimed—some Britons, suddenly armed with power, committed excesses. A few Sinhalese were shot out of hand. Some others were flung into gaol and were rescued from the very jaws of death.

I, whose aid was sought and freely given in behalf of the Sinhalese who, through no fault of their own, suffered during those terrible times, view with gravity the storm that persons of the same mentality and temperament are trying to create. Their methods are the same to-day as they were thirteen years ago. They are stirring up religious prejudices and reviving historic animosities in 1928 just as they did in 1915. Only the Indian in their midst—and not the "Tambi"—is the target of their malignity, which may recoil upon them as it did during the last decade.

It seems strange to me that an organization with the prestige of the Ceylon National Congress should have permitted agitation of this kind to be carried on from its platform, when the Special Session called to consider the Donoughmore Commission reforms was held in Ananda College Hall. The Sinhalese publicist who sat in the President's chair was among the sufferers of the riots in 1916. So were several of his colleagues who supported him on that occasion. Yet not one of them raised his voice in protestation or deprecation. How

soon lessons taught by adversity are forgotten!

XII

But for the fact that rabid harangues from ill-balanced Sinhalese might inflame passions and some of our people in Ceylon might suffer in consequence, the agitation against Indian immigration may be dismissed from Indian thoughts. It is, of course, quite possible that action may be taken to shut off or to restrict the entry of "free" Indians, that is to say, Indians who come of their own accord and without assistance from any agency in Ceylon,—into the Island, while the present system whereby the planters obtain a plenitude of labour supply through the special agents (Kanganies) they send over, from time to time, to the Madras Presidency and the contiguous Indian States may be continued. When that time comes, Indians can easily deal with the problem.

In the mean time, it is necessary for Indians to realise that Ceylon cannot—and will not at least for a long time to come—get along without certain classes of Indian workers. The planters, whether sons and daughters of the soil or Britons, need the Indian estate workers. Owners of broad acres, they can grow tea and (to a lesser extent) rubber only if they can get labourers from India to work for them.

The Sinhalese, as a rule, prefer a free life in their own villages; and even when they can be persuaded to work on plantations will more often than not insist upon living in their own rural homes where they can come and go as they please, regulate the hours of labour as it may suit their convenience or even whim, and are freely accessible to anyone who chooses to call upon them. The labourers imported from India, on the other hand, do not object to living in conditions of semi-slavery and are, moreover, docile. The planters, therefore, prefer to employ Indians, though they usually sprinkle a few Sinhalese among the Indians, just to make the simpletons from the Madras Presidency and the contiguous Indian States feel that they are not indispensable.

There is no question, however, as to the indispensability of the Indian estate labourers. If such labour had not been available, it is certain that thousands of acres now under tea and rubber would have remained the waste that they were some decades (or years) ago; and if India were, for some

reason, to withdraw the Indian workers and refuse a further supply, they would revert to jungle. Shortage of population and the lethargic character of the Sinhalese people would make the continuance of two of the largest industries on anything like the present scale a physical impossibility.

The cutting off of the Indian labour supply would hit the British particularly hard; but the Sinhalese would also be prejudicially affected. The Sinhalese planters who are now dependent upon Indian workers would find it exceedingly difficult to replace them; and even if they chose to submit to the whims and caprices of the Sinhalese, they would have to pay them more and would find planting a worrying and possibly unprofitable job.

Nor would these Sinhalese be the only sufferers. As the result of cutting off the Indian labour supply, such Sinhalese as chose to work would be able to obtain fancy wages. The middle classes would have to do entirely without domestic help and even the very wealthy would be compelled to alter their mode of life.

The depression in the tea and rubber industries that would result from the withdrawal of Indian labour would, moreover, so contract the volume of credit that it would work hardship all round.

To show the indispensability of Indian labour, a British planter, Mr. H. A. Webb by name, wrote to the *Ceylon Daily News* (Colombo), an organ owned by a Sinhalese and edited by a Ceylon Tamil:

"...take my own case for instance: I have a large number of Sinhalese villagers close to my estate. Is it likely that I should import outside labour if I could get the work done by those living close at hand? I should only be too pleased to work entirely with Sinhalese labour if it could be procured.

"There is no question but that many villagers who now by cultivating a small piece of ground with difficulty get enough out of it to supply them with food would do far better to take up estate work. But it means, of course, regular work under estate conditions. To stop Tamil immigration in order to provide Sinhalese with work that they are unwilling to do, can only be looked upon as the height of folly."

In order to ensure a plentiful supply of Indian labour the planters in Ceylon—Sinhalese as well as British—make regular contributions toward a fund which runs into seven figures every year. A network of agencies are maintained in southern India under the supervision of an ex-planter (a Briton). Though these agencies are constantly at work, year in, year out, it is found necessary

to send agents out from individual estates to southern Indian villages to drum up recruits. Judging by the disclosures that have been made from time to time in law-courts, the methods that they employ are not always honourable. But into that and cognate matters I cannot enter in the course of this article.

It is not likely that the plutocrats of Ceylon would demand the cutting off of the supply of Indian labour and thereby deliberately shatter the arch upon which their prosperity rests. That is not the way of human nature.

XIII

The Ceylonese planter-politicians think, however, that the stay-at-home Indians do not know that Ceylonese prosperity depends, in no small measure, upon Indian labour in the Island. Or they perhaps feel that the stay-at-home Indians do not care what indignity may be heaped upon their countrymen in Ceylon or how their interests are impaired. India, in other words, is a sleeping giant, and will not protest if Ceylon—a pigmy—slaps it in the face.

If the agitation set on foot by the Sinhalese planter-politicians to condemn the bulk of the Indians in Ceylon to political serfdom succeeds, it will have the most powerful reaction. If India, with the whip hand it has over Ceylon, acquiesces in such action, what will she be able to say to countries which can very well get along without Indians? That constitutes the crux of the situation.

If India will not exert itself to protect Indians in an Island that lies at its feet, is populated by people of Indian stock, and cannot get along without Indians—how will it ever be able to safeguard the interests of Indians in lands far, far away—lands inhabited by people different in colour, race and creed—lands where Indians, economically speaking, are unimportant?

In view of the grave harm that the anti-Indian moves now being made in Ceylon might do to our people in the Island—and its still graver reaction upon the status of Indians in all parts of the world—I trust that this hostile movement in the Island will receive the closest attention and Indians will make the anti-Indian Ceylonese understand that, should they persist in their attitude, they can expect no mercy from India.

EUROPE, ASIA AND AFRICA

By RABINDRANATH TAGORE

NO report of any interview with me has as yet been published which correctly represents my views ; almost always the emphasis is put in the wrong place and the report becomes onesided.

It is undoubtedly true that the most important relation of Europe with those of us who are outside Europe is merely one of exploitation : or, in other words, its origins are materialistic. It is physical strength that is most apparent to us in her enormous empire and enormous commerce, illimitable in extent and immeasurable in appetite. Our spirit sickens in its midst ; we come against barriers in the realization of ties of human kinship, and the harshness of mere physical or material fetters pains us sorely.

This feeling of unease ever grows more oppressive. There is no nation in the whole of Asia to-day which does not look upon Europe with fear and suspicion. And yet, there was a time when we were fascinated by Europe, we were inspired with a new hope, we believed that the chief mission of Europe was to preach the gospel of liberty in the world ; for, we got to know only the ideal side of Europe through her literature and art. But slowly, Asia and Africa have become the spheres of her secular activities, where her chief pre occupation is the earning of dividends, administration of empires and extension of boundaries and commerce. In the continents of Asia and Europe her ware-houses, her administrative and business offices, her police outposts and the barracks for her soldiers have been extending, while human relationship has taken a very secondary place.

Towards those whom we exploit we always feel contempt ; or, at any rate, it certainly becomes much easier, this exploitation, if we can succeed in feeling contempt for those whom we exploit. We feel inclined to proclaim that fishes are the least sentient of all living creatures when, out angling, we pierce them with our hooks. It is the same when we come to deal with human beings. It becomes quite pleasant to milk the Orient to the top of our bent, if we can make the moral justification of exploitation

and empire-building easy by relegating coloured races to the farthest and the lowest class in the grouping of humanity.

It is thus that modern Europe, scientific and puissant, has classified this wide earth into two divisions. Through the filter of this classification, whatever is finest in Europe cannot pass through to reach us in the East. In our traffic with her, we have learnt this as the biggest fact that she is efficient, terribly efficient ; efficiency, in fact, is the most potent factor in a material civilization. We may feel astounded by this efficiency ; but, if through fear, we bring to its feet our homage of respect, we should know that we are fast going down to the very bottom of misfortune ; for, it is as the barbarity of bringing sacrificial offerings to some god thirsting for blood. It is on account of this fact, and, to retain her self-respect, that the whole of Asia denies to-day the moral superiority of Europe ; while, on the other hand, to withstand the ravaging inroads of Europe, she is imitating that aspect of Europe which slays, which eats raw flesh and which, by putting the blame on the victim, tries to make the process of swallowing him easier.

But there is a lack of truth in realizing Europe in this fashion. I, personally, do not believe that Europe is wholly and entirely materialistic. She has lost her faith in religion but not in humanity.

Man in his essential nature can never be solely materialistic. In Europe the ideals of human activity are truly spiritual ; for these ideals are not paralysed by shackles of scriptural injunctions, or, to put it in other words, their sanction lies in the heart of man and not in something external to him. This freedom from the changeless irrational bondage of external regulations, is a very big asset of modern European civilisation. In Europe man is pouring forth his life for knowledge, for the land of his birth and in the service of humanity, through the urge of his own innate ideals and not because some revered pundit has ordained it, nor because the scriptures or regulations of orthodoxy have indicated such

action. It is this attitude of mind which is essentially spiritual. True spirituality gives us freedom. The freedom that Europe has achieved to-day in action, in knowledge, in literature and in art, is a freedom from the rigid idiocy of materialism. The spirit of man has, by this freedom of growth, proclaimed its right to an unfettered progress.

The fetters that we forge in the name of religion, enchain the spiritual man more securely than even ties of worldly affairs. The home of freedom in man is in the spirit of man; that spirit refuses to recognize any limit to action or to knowledge; it is courageous enough to cross over the barriers of nature and the limitations of natural instincts, it never regrets immediate loss in life and means that may or may not lead to gains in a far distant future. When the airplane goes up in the sky, we may wonder at it as the perfection of material power; but, behind this lies the human spirit strong and alive. It is this spirit of man which refused to recognise boundaries of nature as final; nature had put the fear of death in man's mind to moderate his power within the limit of safety, but man in Europe snapped his fingers at it and tore asunder the bonds; it is only then, that he earned the right to fly, a right of the gods.

But even here the titans are alive—they who are ready to rain down death from the airplane. But what I would like to point out to you is that the titans are not there all by themselves. In the civilisation of Europe there is a constant war between the gods and the titans; often the titans are victorious; but the victory is sometimes with the gods also. We should not count the result in numbers, the calculation should be based on Truth, and on the reality of the victory. It is, therefore, that the Bhagavad Gita says that Truth, even though slight, preserves us from great calamity. Manifestation of the gods is on the positive side of Truth; on the negative side are the titans. So long as we have the least response from this positive side, there need be no fear. The war of the gods and titans is only possible where the gods exist. There can be no war where both sides are equally feeble. That strifelessness, that peace, is dark and inert; it can on no account be called spiritual.

Very often, it is easy enough for us when some one reviles us for our social evils, to point at worse evils existing in Europe. But this is merely negative; the positive, 'bigger thing is that in Europe these evils are not stagnant, the spiritual force in man is ever trying there to come to grips with them. Hence, while we find in Europe the Giant's fortress of Nationalism, we also find the Jack-the-Giant-Killer of Internationalism. The Giant-Killer, though small in size, is real. Even when we are loudest in our denunciation of Europe, it is her Giant's fortress that we long to build in all reverence and worship, and we insult Jack with ridicule and suspicion. The chief reason for this is that it is we who are materialistic, we who are wanting in faith and courage. As in us the gods are sleeping, when the titans come they devour all our sacrificial offerings—there is never even a hint of strife or struggle.

The germs of disease are everywhere; but man can resist them when his vital force is active and powerful. So, too, even when the worship of the blood-thirsty false gods of self-seeking is rampant on all sides, man can lift up his head to the skies, if his spiritual forces are alive. The truth of the matter is that in Europe the whole nature of man is awake; and in man there are both the materialist and the spiritualist. They alone can be entirely materialistic who are uncivilized, who are only half-men, who cripple the native majesty of the spirit before the blind repetition of unintelligent activities, who are niggardly in knowledge and palsied in action, who are ever insulting themselves by setting up meaningless ritualism in the place of true worship, who have no difficulty whatever in accepting that there is special sanctity, spiritual profit, inherent in particular places, particular ingredients, particular forms, peculiar formulas, and peculiar rites even when their significance is not known or knowable. That is why they are night and day a-tremble with fear of ghosts and ghouls, gods and false gods, in constant dread of life and of loss, terrified by the strong, frightened of the calendar and the stars, of inauspicious days and of inauspicious moments; because they are weak in spirit, they are enslaved within and unfettered in the outer world.

DEBENDRANATH TAGORE ON SCHOOLS FOR THE MASSES

By BRAJENDRANATH BANERJI

ON 17th May, 1859 the Supreme Government asked Mr. J. P. Grant, the Lieut.-Governor of Bengal, for his views on the subject of providing cheap schools for the masses, and improving and extending Vernacular education generally. Before formulating his own views, however, the Lieut.-Governor consulted not only the officials of the Education Department but also several other gentlemen, both European and Indian, who had either practical experience of village schools or took an interest in the well-being of the peasantry. Among the Indians who furnished the Lieut.-Governor with their views on the subject was Debendranath Tagore, the father of the Poet Rabindra Nath Tagore. This report, which I have discovered among the Education Dept. records of the Bengal Government, has not, to my knowledge, been published before, and is printed here for the first time :

"In reply to your letter dated 17th June last, No. 288, regarding the practicability of promoting cheap schools for the masses in Bengal, I beg leave to offer the following remarks for the consideration of His Honour the Lieut.-Governor.

I think that the best means immediately available to Government for advancing education among the general body of the people of Bengal, will be to take measures for improving the condition of the indigenous schools already in existence in most vicinities throughout the country and which I believe will be found sufficiently numerous and close to each other to serve the purpose presently in view; if any additional schools are needed in any neighbourhood it will be but matter of after consideration, that should not cause the least difficulty; "I have no doubt that the object of rendering the existing schools when placed on an improved footing available to the people generally, will be easy of accomplishment; and the most feasible plan on which the improvement of these seminaries can be effected, seems to me to be that formerly adopted in Calcutta by the School Society under the superintendence of Mr. David Hare, 1st by leading the teachers gradually to qualify themselves for their duties by proper course of self-instruction under the prospects of being surely rewarded for the labours if well guided; 2ndly, by exciting a feeling of emulation among students and encouraging them in their progress in the most fitting ways possible; 3rdly, by distribution of proper books for study as well as amusement. One additional measure appears to be necessary in the present instance, the establishment of Normal schools for the instruction of teachers employed in the different seminaries. It must

be acknowledged that the indigenous schools now in existence are in need of much improvement before they can become as useful as they ought to be; indeed it is a well known fact that many of the teachers employed in them, are utterly incapable of imparting that knowledge which is to be sought of them. The education of the teachers therefore should be a main object in every attempt to improve the indigenous schools. This can be effected in two ways, first by opening Normal classes in the District Vernacular schools already set on foot and secondly by deputation of some of the masters of those vernacular schools and other competent persons as occasional or periodical inspectors to the village schools with directions on preconcerted plan to seize every opportunity during their visits of inspection to give every proper instruction to the teachers referred to. Perhaps both these ways should be at once resorted to, and the duty of inspection should at all events be performed as frequently as it possibly can be. It is an undoubted fact also that the proper books required for the instruction of the masses, in fact, for an elementary course of instruction to any class of people, does not at present exist and yet without such books every endeavour to advance the course of education must fail. The preparation of books therefore remains another desideratum which must be immediately supplied.

The School Book Society which was I believe originally established to aid the views of the Calcutta School Society, has hitherto failed in its principal object of publishing a regular series of vernacular elementary books adapted to the wants of the people; I know of no better models for this graduated series of school books that is wanted amongst us than that afforded by many of the publications of the Scottish School Book Association and such other secular Societies in Great Britain.

I am inclined to think that none of the above-mentioned measures required to bring about the necessary degree of improvement in the indigenous schools need entail any very large amount of expense on the Government. Means already opened may I think if properly economized go a great way towards the accomplishment of the above objects. Thus the vernacular and English schools that have been established may as above hinted be made the means of extending instruction to the teachers of the indigenous schools. Under proper encouragement and superintendence the teachers of the former class of seminaries may moreover be engaged in the preparation of school books. The same class of men may also economically be employed in the inspection of the village schools and so on. The charge of Government on each teacher and his pupils in the indigenous schools need not exceed I should say Rs. 135 per annum, exclusive of course of the expenses of instructing teachers and of inspecting

their schools which too may be lowered down much below their present scale.

I do not exactly comprehend the drift of the observation made by His Honour that there are not the same available means or agency in Bengal as in the North-Western Provinces for introducing a system similar to the 'Hulkabundee System' of Hindustan. His honour here probably refers to the means and agency afforded by the recent Revenue Settlement of the North-Western Provinces which cannot of course be available in these days in Bengal. But that both means and agency to effect the same purpose and perhaps in a more efficient way do exist in Bengal, seems to me to be indisputable. It is indeed quite evident, and this His Excellency the Governor-General in Council has himself noticed, that as regards a popular desire for education and a supply of masters the difference is all in favour of Bengal.

There are only three classes of people here who are indifferent to the education of their children.

1st. Those who are not able to read and write themselves.

2nd. Those who are too poor to go to the expense of educating their sons and daughters and—

3rd. Those who are afraid of the effects of education as regards the religious principles of their children.

With regard to female children there is a fourth class of men who consider female education either as practically unnecessary or as improper on social or moral grounds who are opposed to it from a superstitious fear of the consequences of learning upon matrimonial happiness of their daughters. But as all these obstacles raised to the instruction of females are fruits only of ignorance it must be left to time and the spread of popular education to cure people of these misgivings and errors on this subject, and I have nothing to do with this class of men here.

To give the three classes of people mentioned above an interest in the education of their male children, the only course necessary in Bengal seems to be respectively as follows:—

1st to impart a knowledge that will be extensively useful to the children in their after times; this will most speedily bring the first class of indifferent persons to think better and much higher of the means afforded for instructing their sons.

2ndly. To impart this knowledge gratuitously to those who cannot really afford to pay for it, this will obviate the second class of objections.

3rdly. To avoid every instruction in the schools which may in any way be construed as having a religious or doctrinal tendency. This will meet the objections of the third class of people referred to above. It will however necessitate the exclusion of all the Sacred Scriptures whether Christian, Mahomedan, or Brahminical from the general

routine of reading in the schools, though moral instruction must remain as of paramount importance to all.

The branches of useful knowledge that should thus be communicated to the children of the masses might I think be enumerated as follows:—

- Reading
- Writing and
- Correct Spelling
- Elements of Arithmetic and of Mensuration as a branch of Arithmetic,
- Rudiments of letter writing
- Rudiments of account keeping agricultural or mercantile.
- First principles of Science connected with agriculture.
- Outlines of the law of weights of persons and of real property in this country.
- Elements of Geography and History
- Lessons in practical morality.

Some knowledge of these various matters should be communicated to each student though of course not to the same extent in each branch of instruction; the degree of knowledge necessarily differing according to the circumstances and opportunities of each student but the kind of instruction given to all should be the same.

If some such course of instruction as the above, be adopted in the indigenous schools in the mofussil and adopted under the patronage of Government, and measures at the same time be taken to qualify the teachers for the duty in which they are engaged, I have not the slightest doubt that everything immediately desirable for successfully advancing the course of popular education in Bengal, will have been done and so done without embarrassing the finances of Government in any unreasonable or unnecessary way. That education will not fail to be desired by most people in Bengal if given on some such principles as those I have just allowed to, is in my belief a self-evident proposition. That the more wealthy people in the mofussil when they find every desirable instruction given in the schools at their villages and see nothing objectionable taught in them under the eyes too of Government will continue those means for maintaining the schools which now exist and that they may perhaps be gradually induced to raise new means for the same purpose, seems to me to be also quite clear, and I cannot but think that the agency of the Gurumoshays who now teach in village Patshalas may with very little trouble be rendered much more valuable than it is at present”.

*From Babu Debendra Na'h Tagore, to E. H. Lushington, Esq., Offg. Junior Secretary to the Government of Bengal. (dated the 8th August 1859). *Education Dept. Procdgs.* Octr. 1860, No. 60.

THE ENGLISH IN INDIA SHOULD ADOPT BENGALI AS THEIR LANGUAGE

By RAJAH RAMMOHUN ROY

I have lately discovered that there are in England some unpublished writings of Rajah Rammohun Roy, and among these has been found the following paper "On the possibility, practicability, and expediency of substituting the Bengali Language for the English." It is a humorous skit which will not fail to interest the reader.—Brajendranath Banerji]

Babu Mast Hathi. It is a great desideratum that the English Governors and their native subjects, should be able to enjoy unrestricted intercourse with one another: should we continue to accomplish this, it would be a great blessing to the subject; and it is probable that our rulers might ultimately benefit by it.

Is the scheme possible? Undoubtedly. Have we not various instances of the language of a country being changed? The Hebrew has died away, and is succeeded by Syriac. The Latin was formerly spoken in Constantinople; it has been supplanted by the Turkish. The old Pehlevi has given way to the modern Persian. In England, the Welsh was formerly universal; English is now spoken there. I could mention many others.

Babu Dana. But in these instances, if I recollect right, the nations who spoke the original languages have been swept away, and have been succeeded by others.

Babu Mast Hathi. What is all this to a good theory? Your common sense is the ruin of all grand schemes.

Babu Dana. But if it were possible, what do you say to the practicability?

Babu Mast Hathi. Practicability? Why, I hold the maxim to be a sound one that "what man has done, man may do again"; and I hold it to be at once unsound and injurious to lay down the principle that "what man has not done, man cannot do." The difference in the circumstances of the case is of very little consequence.

Babu Dana. But would such a change be expedient?

Babu Mast Hathi. Undoubtedly. Consider the superiority of the Bengali over the English. The latter is a jargon compounded

of half a dozen languages; whereas the Bengali is derived immediately from the Sanskrit, one of the purest and most regularly formed languages in the world; therefore the English would benefit greatly by the change. Besides we have many works, the perusal of which would add to their stock of knowledge.

Babu Dana. It seems to me that the best way would be to translate these books into English; for I doubt whether that people would give up their own language and adopt the Bengali.

Babu M. H. They ought to do so, when we consider how inferior they are to us in caste, cleanly habits, and many other points; if they do not, it will be another proof of their ignorance and prejudice. At any rate, should they be so stupid, I have another plan which, though not quite so good, will be a step gained.

Babu Dana. What is that?

Babu M. H. To teach the English to give up their own alphabet, and write their language in the Sankrit, Bengali or Deva-nagari letters. By selecting from these we may easily contrive, with the assistance of diacritical marks, to express every sound of the English alphabet.

Babu Dana. Such a scheme is possible certainly, since what one set of letters express, another may be invented to represent the same sounds; but do [you] think it will be practicable to induce the English to give up their old alphabet and adopt this new one?

Babu M. H. Why not? What has been done, can be done again. We have many instances. The language of the Tonga Islands has various peculiar sounds, yet these have been successfully represented by the Roman letters. Look at the old arrow heads and various other characters found in ancient inscriptions in this country: these have been supplanted by the letters now in use.

Babu Dana. But I have heard that the inhabitants of the Tonga Islands had no written character until the Roman was

introduced: and as to the other instances, you forget that the people who used those letters have been swept away. It seems to me that the circumstances are different.

Babu M. H. There again you break in with what you call common sense. I tell you again, circumstances and facts have nothing to do with theory; and that is what I go upon.

Babu Dana. But if you did succeed, what would be the benefit?

Babu M. H. Very great indeed. The English letters are incomprehensible to all who have not spent their lives in learning them: hardly one has any fixed sound: every vowel has two or even three: and a great many of the consonants have each two: all given in the most arbitrary way, without any rule. Now I propose that the characters taken from the Sanskrit or Nagri should invariably express the same sound. Such a plan as this would greatly facilitate the reading of

the vernacular languages of India by the English, which would give us a better chance of obtaining justice than we have ever had yet.

Babu Dana. Well, all I can say for your plan is that it appears as practicable as to teach the Natives of India to give up their own language or letters, and to adopt those of Europe.

Babu M. H. A thousand times more so. Are not the English in India few in number? Do not they boast how superior they are to us in everything, above all in freedom from prejudice: surely it is much easier for two or three thousand of them to adopt our language or character, than to expect sixty millions of Natives, most of whom are so poor that they work hard all day at their respective avocations, to give up that which they have used for centuries, and accept a new one.

Babu Dana. Oh Ram, Ram. Wonders will never cease in this world.

THE KARA OF ORISSA

BY PROF. R. D. BANERJI M. A.

Benares

THE kings of the Kara dynasty of Orissa were absolutely unknown to the people of India 20 years ago. During this period the labours of a number of epigraphists and the French savant M. Sylvain Levi has enabled us to reconstruct the history and chronology of this dynasty of kings. The date of the dynasty was fixed by M. Levi's fortunate discovery of the reference to an embassy from Orissa to the Chinese emperor Te-tsung towards the end of the 8th century, "in 795 A. D., that is the 11th year of the period Cheng-yuan." The king who sent this embassy was called Subhakara. It was the good fortune of the writer to come across the first inscription of king Subhakara 14 years ago. In this inscription, the Neulpur plate, three generations of kings of the Kara dynasty are mentioned; (1) Kshemankara (2) Sivakara and (3) Subhakara. Since then the history of the dynasty has been much better illuminated by the fortunate discovery of two other grants, (1) the

Kumuranga plate of Dandi-Mahadevi and (2) the Chaurasi plate of Sivakara. These two newly discovered inscriptions now enable us to link together the information supplied by the two plates of Dandi-Mahadevi at one time preserved in the office of the Collector of Ganjam and the grant of Tribhuvana-Mahadevi from Dhenkanal, edited by Mahamahopadhyaya Dr. Hara Prasad Sastri, C. I. E. These inscriptions show that there were two groups of dynasties of Kara kings ruling at different dates. The first group or dynasty is known from two inscriptions only; (1) the Neulpur plate of Subhakara and (2) the Chaurasi plate of Sivakara. The remaining inscriptions of this dynasty are later in date and belong to the period of second group.

The first group of Kara kings were decidedly Buddhist. The ancestor of the dynasty, Kshemankara, is called simply a lay worshipper (*Paramopasaka*). His son, Sivakara, is styled the devout worshipper of the Tathagata (*Parama Tathagata*) and

his grandson Subhakara is styled the devout Buddhist *Parama-saugata*). Subhakara was a contemporary of the Chinese emperor Te-tsung and in Chinese records is described as one "who had a big faith in the Sovereign Law, and who followed the practice of the Sovereign Mahayana." His name is given as "the fortunate monarch who does what is pure, the lion." From this M. Sylvain Levi guesses that the name of the king of Orissa was Subhakara Kesari. In the year 795 A. D., the Chinese Emperor, Te-tsung, received an autograph manuscript containing the last section of the *Avatamsaka* which is the section dealing with the practice and vow of the Bodhisatva Samantabhadra. M. Levi therefore guesses that the work presented to the Chinese emperor was really the *Ganda-vyuha*, "Of which the original is preserved among the Nepali collections"? The autograph manuscript and the letter from king Subhakara was entrusted to the monk Prajna who was requested to translate it. This Prajna was an inhabitant of Ki-pin or Kapisa near Kabul, who had begun his studies in Northern India and then migrated to Nalanda where he had resided for some time. After spending eighteen years in study he settled down in the monastery of the king of Orissa to study Yoga philosophy. Then he went to China as the ambassador of the king of Orissa.¹ Though Subhakara and his ancestors were Buddhists the villages granted by him by the grant discovered at Neulpur was given to Brahmanas. The villages of Komparaka and Dandankiyoka were situated in the districts (*Vishaya*) of Panchala and Vubhyudaya in Northern Tosali. The grant was issued in the 8th year of the reign of Subhakara.² The geneology is carried one generation further in the Chaurasi plate of Sivakara II. This inscription is of great importance as it supplies many interesting pieces of informations. After the name of Sivakara I, the word *Kara*, which appears to be the family name is repeated, a feature which is to be found in some of the inscriptions of the second group of Kara kings. We know from this new inscription that Sivakara I married Jayavalidevi, from whom was born Subhakara, the contemporary of the emperor Te-tsung. From Subhakara by this queen Madhavadevi was born Sivakara II. The Chaurasi plate

records the grant of the village of Vuvrada situated in Southern Tosali to a number of Brahmans in the 13th year of the reign of the king on the 12th day of the bright half of Kartika. Sivakara II and his father Subhakara are given the Imperial titles *Paramesvara-Maharajadhiraja* and *Paramabhattaraka*.³ The village of Vuvrada granted by Sivakara II was situated in the Antarudra district (*Vishaya*) which is identified by Mr. Narayana Tripathi with the *Parganah* of Antarodh in the Sadar Sub-Division of the Puri district of Orissa. The grant was issued from Subhadevipataka which he mistakes for Subhadevapataka mentioned in the Neulpur plate. The special Buddhist titles of Subhakara, his father and grandfather are not given in the Chaurasi plate even in the case of Subhakara.

The second group of Kara kings is known to us in detail from three grants of Dandi Mahadevi and the Dhenkanal plate of Tribhuvana Mahadevi. The three grants of Dandi Mahadevi supply us with more information than the plate of Tribhuvana Mahadevi. The earliest known inscriptions of this dynasty were the two grants of Dandi Mahadevi preserved in the office of the Collector of Ganjam and edited by the late Prof. Dr. Kielhorn. Out of these two plates the first one is dated in the year 180 of an unknown era. If this date is assigned to the unknown Ganga era then it was issued in 858 A. D. The Kumuranga plate of Dandi Mahadevi is also dated. The late Mr. H. Panday read it as 387 but it appears on the analogy of the Ganjam first plate to be 187. The Ganjam plates state that "There was a king named Unmattasimha (1.5), from whose family sprung Mangapada (1.7) and other kings. In their family there was the king Lonabhara (1.9); his son was Kusumabhara (1.13); after him ruled his younger brother-Lalita-bhara (1.13); he was succeeded by him son Santikara (1.15), and he again by his younger brother Subhakara (1.18). When the last of these princes died, his queen ascended the throne, and afterwards her daughter Dandi Mahadevi (1.20) ruled the earth for a long time." The information supplied by the Dhankanal plate of Tribhuvana Mahadevi is exactly similar but in this plate the name of the first king is spelt as Lolabhara.

1. *Epi. Ind.*, Vol. XV, pp. 363-64.

2. *Ibid.*, pp. 1-8.

3. *Journal of the Bihar and Orissa Research Society* Vol. XIV, 1928, pp. 292-306.

From these three inscriptions we learn that one Unmattasimha was regarded as the remote ancestor of this line of kings. The Ganjam plates mention a king named Mangapada after him. The Dhenkanal plate mentions Gayada and others instead of Mangapada. Evidently Prof. Kielhorn could not read the name Gayada correctly. In the family of Gayada was born Lolabhara or Lonabhara. His sons Kusumbhara and Lalitabhara succeeded him. Lalitabhara's son was Santikara according to the inscriptions of Dandi-Mahadevi. We learn from the Dhenkanal plates of Tribhuvana Mahadevi that she was the wife of Lalitabhara who is styled the Moon of the Kumuda flowers of the Kara family, Maharajadhiraja and Paramesvara. Tribhuvana Mahadevi was the daughter of a southern chief named Rajamalla, who upheld the fortunes of the Kara family at the time of a great misfortune. At that time requested by the Gosvami Purayidevi and the assembly of great feudatories (*Muhasamantachakra*). Tribhuvana Mahadevi ascended the throne. We do not know whether Santikara was her son or not. The three grants of Dandi Mahadevi carry the genealogy of the second group of Kara kings three generations further. Santikara, the son of Lalitabhara, was succeeded by his son Subhakara II and he by one of his queens who is not named. Later on, Dandi Mahadevi, the daughter of Subhakara II ascended the throne. The date of the Kumuranga plates of Dandi Mahadevi, the year 187 of an unknown era is the latest known date of this dynasty. If applied to the little known Ganga era it would give 965 A. D. as the latest known date for Dandi Mahadevi.

The foregoing summary of the events connected with the reigns of the second groups of monarchs of the Kara dynasty shows that the Dhenkanal plate of Tribhuvana Mahadevi is the earliest known inscription of the second group. The late Mr. H. Panday attempted to connect the two dynasties by identifying Kshemankara of the Neulpur plate with Santikara of the inscriptions of Dandi Mahadevi and Subhakara with Sivakara. There are two Sivakaras in the first group of the Kara dynasty and as all other names disagree, it is not possible to identify the kings of these two groups.

Of the kings mentioned as the ancestors of Lolabhara neither Unmattasimha or Gayada are known from other inscriptions.

It is absolutely impossible to identify king Gayada, the ancestor of Lolabhara, with Gayada of the Tunga family, the descendant of Salanatunga and Jagattunga. Of Lolabhara and his sons Kusumabhara and Lalitabhara no details are given in any of the three inscriptions of Dandi Mahadevi. Tribhuvana Mahadevi was the widow of Lalitabhara and she has left a good deal of information in a grant discovered in Dhenkanal state. This was issued from Subhesvara-pataka, the capital of Subhakara. The kings Unmattakesari and Gayada are mentioned among the early ancestors. Then we are introduced to a chief of Southern India who had saved the Kara family when it had fallen on evil days. Tribhuvana Mahadevi was the daughter of this Rajamalla and was married to Lalitabhara. Evidently upon the death of her husband the queen was persuaded by the ascetic Purayidevi and the principal feudatories to ascend the throne. Her titles are Paramabhattacharika-Maharajadhiraja-Paramesvari and she is styled the devout worshipper of Vishnu. The Land granted was situated in Kosala, but it is not specified in which part of that country. The village granted, Kontaspara, was situated in the district of Olasrama. The grant is dated as it was issued according to the editor in "*Samvat Lu Chu Karttika sudi di*." These numerals have not been translated by the learned editor but as the symbol *Lu* denotes the numeral for 100 in two grants of Dandi Mahadevi it would be safer to assume that this symbol expresses the same value that it does in the Ganjam plate of Dandi Mahadevi. The late Mr. H. Panday transcribed this symbol as 300 but a comparison with the Ganjam plate shows that he is wrong. The symbol *Chu* may be taken to denote 30. With these dates as the basis, the chronology of the second group of Kara kings may be reconstructed. The inscriptions of Dandi Mahadevi do not mention Tribhuvana Mahadevi but bring forth another king named Santikara as the successor of Lalitabhara. We possess two different stone inscriptions of this Santikara, one of which is dated. This inscription was found in a cave on the top of Dhauli hill in the Puri district of Orissa. This inscription¹ records

1. This is the inscription mentioned by late Mr. H. Panday but it has not appeared in the *Epigraphia Indica* Vol. XV. It will be published in a subsequent volume. *Ibid.* Vol. V. 1919, p. 569.

a private donation in the year 93. According to all inscriptions of Dandi Mahadevi Santikara was the son and successor of Lalitabhara and according to the Dhenkanal plate Tribhuvana Mahadevi was the latter's wife and successor, but as Santikara was ruling in the year 90 and Tribhuvana Mahadevi in the year 130 there can not be any doubt about the fact that Tribhuvana Mahadevi had succeeded Santikara, her son or step-son, on the throne and not her husband Lalitabhara. The disturbances mentioned in the Dhankanal plate appears to have taken place either shortly before or after the year 93. There is no reason to suppose that the year 93 belongs to a different era from the year 130 of the Dhenkanal plate. If these be referred to the Ganga era then Santikara was ruling in Central Orissa in 871 A. D. It may therefore be assumed that the disturbances caused by Satrubhanja and Ranabhanja I were the causes of the fall of the Kara or Kesari dynasty after the death of Lalitabhara and that the revival of Kara power under Rajamalla caused Netribhanja I and his successors to retire to the south and transfer their capital from Dhritipura to Vanjulkava. The two inscriptions of Santikara now become the oldest records of the second group of the Kara dynasty. The first of them was discovered inside the Ganesagumpha cave on Khandagiri hill, three miles to the west of Bhuvanesvara in the Puri district. It is not dated and simply mention Bhimata the son of a person named Nannata¹. The second inscription of the reign of Santikara was found by me in a cave close to Asoka's rock inscription at Dhauli near Bhuvanesvara. The only important part of this inscription is the date. If the initial year of the so called Ganga era fell in 778 A. D. then this cave was excavated in in 871 A. D. Beyond this we do not know anything about Santikara.

The Dhenkanal plate of Tribhuvana Mahadevi proves that she came to the throne after Santikara. In the period which followed the death of her husband Lalitabhara and his son Santikara there were disturbances which were quelled by her father, Rajamalla. In the Dhenkanal plate this chief is simply called, "The mark on the forehead of the Southern region". The only kings of this name known to us are western Chalukya king Vikramaditya I² and the three western Ganga chiefs of that name. Out of these three Rachamalla or Rajamalla

I is too early. The king referred to may be Rajamalla II whose Narasapur plates were issued in S. 825-202 A. D.¹ These identifications depend upon the probabilities of the Karas using the so-called Ganga era and that era having started from 778 A. D.²

The object of the inscription on the Dhenkanal plates was to record the grant of the village of Kontaspara to Bhatta Jagaddhara for the purpose of bringing down rain (*Vrishti-kama-nimittaya*).

The three inscriptions of Dandi Mahadevi prove that the statements of the Dhenkanal plates of Tribhuvana Mahadevi that "The Kara family were known only to fame", and "Who finding the earth with all her Kara kings dead and gone", are incorrect. Tribhuvana Mahadevi was succeeded by Subhakara, the younger brother of Santikara. There can not be any doubt the fact that this Subhakara was quite different from Subhakara, the contemporary of the Chinese emperor Te-tsong and the son of Sivakara and the grandson of Kshemankara. All inscriptions of Dandi Mahadevi agree in stating that Subhakara was succeeded first of all by his queen, whose name, according to certain scholars, was Gauri. Then Subhakara's daughter Dandi ascended the throne. Out of the three grants of Dandi Mahadevi, two only are dated. The earliest date is to be found in the year 180 which may be equivalent to 958 A. D. By this plate the great queen granted the village of Villagrama situated in the Eastern Division of the Baradakhanda district (*vishaya*) of the Kongoda mandala. The Purva-khanda of the Kongoda mandala is still called by that name in the Ganjam district of the Madras Presidency. The grant was issued on the 5th day of the dark half of the month of Masgasirsha of the year 180.³

The second Ganjam plate of Dandi Mahadevi is undated. It contains the important information that the Kongoda mandala was situated in Southern Kosala. By this plate the queen granted the village of Garasambha in the district of Arttani on the occasion of the *Uttarayana*.⁴ The third and the most recently discovered inscription of Dandi Mahadevi is the Kumuranga plate of the year 187. By this inscription

1. *Ibid.* Vol. VIII, App. II, p. 5: *Epi. Carn.* Vol. X, p. 25. No. 90.

2. *Journal of the Bihar and Orissa Research Society.* Vol. II, 1917, pp. 419-27.

3. *Epi. Ind.*, Vol. VI, pp. 40,

4. *Ibid.* pp. 140-42.

1. *Epi. Ind.* Vol. XIII, p. 167. No. XVII.

2. *Ibid.* Vol. VII, App. p. 5, Note 4.

the queen granted the village of Kantsaranagari in the district of Khidingabhara of the Kungada *mandala* in Southern Tosala, on the 13th day of the bright half of Jyaishta of the year 187. ¹ The Kumurauga plate informs us that the Kungada or the Kongoda *mandala* was situated in Southern Tosala where as the second Ganjam plate states that it was situated in Southern Kosala and therefore it is apparent that in Orissa Tosala Kosala were equivalent. The dated inscription of Dandi Mahadevi prove that the queen was reigning from 958 to 965 A. D., if the dates can be referred to the Ganga era. We do not know what happened to the Kara family after Dandi Mahadevi. Evidently the Bhanjas regained power and were able to regain Northern Khinjali under or in the time of Netribhanja II, the son of Vidya-harabhanja.

The discovery of M. Sylvain Levi leaves no doubt about the fact that the first group of Kara kings bore the title of Kesari. The inscriptions of the second of group of Kara kings prove that one of their ancestors was called Unmattakesari but the title is not applied to any king of the second group. We do not know whether these later Kara kings had other *virudas* or not, but kings with the name Kesari are to be met with in some inscriptions of Orissa and records of other countries. At least three inscriptions are known of a king named Uddyotakesari. The earliest inscription of the reign of this prince was discovered in a ruined cave assigned to the mythical Lalatendu-kesari of the native tradition of Orissa, on Udayagiri, three miles from Bhuvaneshvar in the Puri district of Orissa. According to this inscription in the 5th year of the reign of Uddyotakesari the old temples and well on the Kumara hill were repaired. ² In the Hathigumpha inscription of king Kharavela of Kalinga we have seen that the Udayagiri is called the Kumari hill. From the inscription in Lalatendukesari's we learn that the Khandagiri was called the Kumara hill. The ancient names of the Khandagiri and Udayagiri were therefore Kumara and Kumari. In the Navamuni cave, on the same hill, there is another pilgrim's record belonging to the reign of Uddyotakesari. It states that in the year 18 of the reign of Uddyotakesari the Acharya Kulachandra's

disciple Subhachandra came to this shrine. ³ Another inscription discovered somewhere in Bhuvaneshvara but now missing was incised in the 18th year of the reign of Uddyotakesari, Lord of the three Kalingas. From published texts the late Dr. Kielhorn published the following summary of this inscriptions: "Janamejaya of the lunar race, his son Dirgharava, and his son Apavara who died childless: after him, Vichitravirya (another son of Janamejaya), his son Abhimanyu, his son Chandihara, and his son Uddyotakesari, whose mother was Kolavati of the solar race." ⁴ Beyond this we do not know anything of Uddyotakesari. If his ancestor Janamejaya is the same as Mahabhavagupta of the Soma-vamsi dynasty of Mahakosala, then, in spite of his affix *Kesarim* he can not be taken to be a descendant of the Kara dynasty.

A king of Orissa with the affix Kesari continued to rule over some part of Orissa till the middle of the 11th century A. D. among the feudatories who combined to recover Northern Bengal for the Pala king Ramapala is mentioned Jayasimha of Dandabhukti who is said to have uprooted king Karnakesari of Utkala. The campaign for the restoration of Ramapala to Northern Bengal can not have taken place later than 1060 A. D. and therefore Jayasimha's defeat of Karnakesari must have taken place sometime earlier. Uddyotakesari is called the Lord of Trikalanga in the lost Bhuvaneshvar inscription but in the *Ramacharita* of Sandhyakaranandin Karnakesari is styled the Lord of Utkala, ⁵ evidently because by that time the rest of the three Kalingas had been conquered by the Eastern Ganga king Vajrahasta who ascended the throne in 1038 A. D. ⁶ In 1078 A. D. Anantavarman Chodagaunga made an end of all minor dynasties, including, perhaps, Karnakesari, who was ruling over Northern Orissa, adjoining Dandabhukti or the modern district of Midnapore, as the last representative of his dynasty. We do not know whether Karnakesari belonged to the Kara dynasty or the lunar dynasty of Uddyotakesari.

3. *Ibid.* pp. 165-6. No. XIV.

4. *Ibid.* Vol. V. App. p. 90, No. 668: *Journal of the Asiatic Society of Bengal*. Vol. VII, 1838, pp. 558. ff., pl. XXIV.

5. *Memoirs of the Asiatic Society of Bengal*, Vol. III, p. 36: *Ramacharita*, II 5, Commentary.

6. *Epi. Ind.*, Vol. VIII. App. I, p. 17, List No. 22.

1. *Journal of the Bihar and Orissa Research Society*, pp. 564-81.

2. *Epi. Ind.* Vol. XIII p. 166, No. XVI.

INDIAN CONSTITUTIONAL PROBLEMS*

(A REVIEW)

By POLITICUS

The paper, printing (there is not a single printing mistake), binding and general get-up of the book are quite as good as those of the best English firms of publishers, and no one handling its pages would suppose, unless he knew it, that it has been printed in India. The questions which arise for discussion and solution in view of the Statutory Commission which was then about to be, and has subsequently been appointed, have been treated in this book and the extensive knowledge and grasp of political problems displayed by the author are bound to command respectful attention among statesmen everywhere. Open the book at any page, and read through a few pages, and you will at once feel that here is a mastermind dealing with a subject of which both the theory and practice is known to him as well as anybody in whose hands the Government of the country has been entrusted. In lucidity and ease the style is a model of what it should be and would be easily mistaken for that of an Englishman. Only the point of view is somewhat different. The sobriety of the author is apparent in all that he writes, as befits one who has inside knowledge of the problems he deals with, and appreciates the difficulties which beset the path of the practical administrator. This vein in the author's make-up will appeal to all the conservative instincts of our rulers, but what will prove obnoxious to them is the other vein of large-hearted sympathy, of progressive advance, and faith in the destiny of the people, of which there is ample evidence in every page. To thoughtful men in the West, his cautious liberalism ought to make a serious appeal, but as the author says, "the chances are that the government will be unable to distinguish friends from foes." The authorities that he quotes are not generally known to our politicians, and the quotations produce a telling effect. The science, art and philosophy of government have been studied by the author from the best sources, and applied to the details of Indian administration with a mastery of principle and wealth of well-digested statistical and historical information which are unrivalled. Specially is this the case with reference to the chapters on the Army and the Native States. With regard to army questions, Sir Sivaswamy Aiyer is the greatest authority which India possesses, and he is also a specialist in almost all the subjects he treats of. Besides the preface, introduction and epilogue, the book contains the following chapters.

Provincial autonomy, provincial legislatures, provincial executive, reforms in central government, defence, central legislatures, central executive, judicial appeals and the council of India, the Indian States, objections to advance. There is a well-chosen and select bibliography, and an excellent index.

There is nothing in the theory and practice of government which the author does not touch and which his touch does not illuminate and adorn. In the pages of this book one feels at once that he has come across a master-politician and a statesman of the highest order. One on this side of India cannot but enquire how many men there are in Bengal, in or outside the sphere of politics, who can be placed in the same category with Sir Sivaswamy Aiyer and the answer to the query is bound to be extremely disappointing, if not also disheartening. We give below a few extracts to conclude our review.

"No one in India can believe in this effusive solicitude of the British Government for the depressed classes as a sincere answer to the political demands of the country. It is believed, not without justice, that the various reasons put forward as arguments against any large relaxation of Imperial control are not the real reasons which weigh with the Imperial Government. The true reason is that, though the British Government admits that they hold the country as trustees for people, they are not wholly disinterested trustees. On the other hand, they are deeply interested in the maintenance of the *status quo* and in their own domination of India. "One of the first things that English Statesmen have to learn is to clear their minds of cant and not to pretend that they are the disinterested guardians of the millions of people of India."

"The idea of energizing the masses and awakening their political consciousness is one which has been carried out on a large scale by Mr. Gandhi far more successfully than by any other Indian political leader of the past. And it is perhaps his greatest achievement." "It is a good thing to appeal to the two communities [Hindus and Moslems] for a change of heart and for an amicable adjustment of differences whether political or religious. But suppose the communities are unable to come to an agreement. Have the Government no duty to the country in the matter? Is it confined merely to the suppression of breaches of the peace, to the punishment of offenders and to the issue of prohibitory orders? What should an autocratic government, like the Government of India, anxious to promote the unification of its subjects and the permanent interests of the country, have done? In the absence of any law or usage, it would have enacted laws clearly laying down the rights and duties of the commu-

* *Indian Constitutional Problems*: By Sir P. S. Sivaswamy Aiyer, K. C. S. I., C. I. E., Retired Member of the Executive Council, Madras. D. B. Taraporevala, Sons and Co., Hornby Road, Bombay, 1928. With a Preface, Bibliography, and Index. Pp. 384.

nities in political and religious matters and such laws would have been based not upon the administrative convenience of the day, but upon a just and impartial consideration of the rights of the parties and the true interests of national progress. Having framed its laws, it would have protected the rights created thereby and enforced the corresponding obligations impartially. One may well ask what proof of constructive statesmanship has been given by the Government."

"The exploitation of differences within modest limits is an easy expedient for the maintenance of the power of a ruler and especially a foreign ruler. The methods adopted for such exploitation are too well-known to need description. Sometimes one community is patted on the back and sometimes another. Differences are dilated upon; the suggestion is made that the interests of one community are in conflict with those of another, and under the pretext of describing the facts, ideas of discord are insidiously sown or cultivated in credulous minds. The Sikhs and Pathans are told that they will never allow themselves to be ruled by the Bengali or the Madras, the Mahomedans are told that they will never entrust themselves to the rule of the Hindu majority; and everybody is told that they feel their interests are safer in the keeping of the British than in the hands of their own countrymen. Though the Government of India is based upon the assent and acquiescence of its subjects, it does not possess the moral authority of responsible government and it has reason to fear the consequences of an inconvenient combination among discordant sects which may force its hands to follow a policy not in consonance with that dictated by the Imperial Government." ["As Lord Curzon remarked, the consolidation of the rule does not make the task of Government easier"].

"The Imperial Government does not pay an iota of the cost of the Indian army and from this point of view, the Indian army is not an Imperial force at all. But it is imperial in every other sense, for it is controlled by the Imperial Government and can be used for any imperial purpose and despatched to any part of the world without the consent of the Indian legislature." "It was considered dangerous to allow a spirit of solidarity to grow up among the Indian troops and the expedient was resorted to of forming class companies. The Peel Commission recommended that the Native Army should be composed of

different nationalities and castes, and, as a general rule, mixed promiscuously through each regiment. When it was found that military discipline and service in distant parts of the country tended to obliterate religious and caste differences and promote ties of fellowship, it was suggested that regiments should as far as possible be confined to the provinces in which they were raised, so that they might continue to retain their traditional prejudices and mutual antipathies. How to prevent the emergence of any leaders from the Indian officers and how to prevent the development of any capacity for initiative or leadership were matters of anxious concern to the military authorities. To crown all these various expedients, the Government and the military authorities have followed a systematic propaganda of the inferiority of the Indian to the Britisher by harping in season and out of season upon his incapacity for leadership, so that the Indian soldier and the Indian officer may be hypnotised into the soul-deadening conviction of his ineradicable inferiority to the European soldier and of the invincible superiority of the latter." "If the imperialist is prepared to make the theoretical concession that India has a right to learn to defend herself, he generally couples it with the mental reservation that, God willing, he will take good care that she does not."

The conclusion which the author draws from the history of the various changes introduced into the Indian army as a result of the different committees which have made recommendations from time to time is that Government is disinclined to make any real advance in the Indianization of the army, or the extension and improvement of the Territorial Force. The writer's observations on the party system, the electorate, reforms in the central and provincial governments, and the legislatures, are full of a ripe wisdom and every Indian politician should study them. The verdict of the author on the achievements of the various Indian legislatures is distinctly hopeful. "The legislatures of India have been characterised by a breadth of outlook and sympathy and a spirit of progressiveness which compare favourably with the mentality of the British parliament in the nineteenth century and even at the present time."

Want of space compels us to direct the reader to the book itself for many other passages which deserve careful and serious consideration.

WHY AMERICA AND OTHER NATIONS SHOULD SYMPATHISE WITH INDIA'S STRUGGLE FOR FREEDOM!

By J. T. SUNDERLAND

THOSE who claim that India's struggle to free herself from British rule is solely the domestic affair of Great Britain, with which no other nation has a right to concern itself, should do a little reading of history.

As a fact, have nations struggling to free themselves from the oppression of a foreign yoke never received sympathy or encouragement from other nations? Have we Americans never extended sympathy or aid to such struggling nations? Has Great Britain her-

self never done the same? The fact is, the true spirit of both America and England has always been that of wide interest in liberty, and sympathy with nations and peoples in any and every part of the world who were struggling to shake off alien despotisms and gain for themselves freedom and nationhood. England's record in this respect has been very noble. Let us glance at it.

We in America can never forget the sympathy extended to us by several of England's greatest statesmen, and also by many humbler people, in our Revolutionary War. Nor can we cease to remember that in our Civil War the working people of England to a remarkable degree stood by our national government, even against their own interests, because they believed our national cause to be the cause of human freedom.

When Greece early last century went to war to throw off the yoke of Turkey, the English people took a very deep interest in the struggle. They did not for a moment think of it as a mere domestic affair of Turkey, in which they had no right to interest themselves. Lord Byron's dramatic espousal of the Greek cause attracted the attention and was the admiration of liberty-lovers in all lands.

With Italy's struggle to free herself from the yoke of Austria, England warmly sympathized, and showed her sympathy by the strong public utterances of Gladstone and public men, and also by giving shelter and aid to Italian refugees Mazzini, Garibaldi, and many others, who were driven into exile on account of their efforts to obtain their country's freedom. The enthusiasm with which Garibaldi was welcomed to England after his patriot army had won its entry into Rome was not less than that which greeted Kossuth in America after his heroic struggle for liberty in Hungary. A personal witness thus describes the great scene in London:

"I was one of the number who had the honor and pleasure of giving welcome to the brave Garibaldi when he came to London after his glorious victory in freeing his country. He was met at the railway station by tens of thousands of young and old, rich and poor, and escorted through the streets to the Duke of Sutherland's mansion. It was such a spectacle as seldom if ever has been seen in London before or since. Pen cannot describe it. When we arrived in front of the horseguards, those nearest Garibaldi's carriage unhitched the horses, and the carriage with the

hero was dragged the rest of the way by thousands who delighted to do him honor. It was the enthusiasm of a liberty-loving people for the work done by that one man not only for Italy, but for the whole world a victory won for freedom over tyranny."

These facts and incidents show the noble and true England, the England that did not regard the struggle of Greece and Italy as mere domestic concerns of Turkey and Austria. If this England had always been in power, India would never have been conquered and enslaved! If this England were in power to-day, India would soon be set free.

Turn now to America. The United States, assisted as she was by other nations in obtaining her own freedom, has manifested throughout a large part of her history an earnest sympathy with nations, wherever located, who were struggling to throw off a tyrannical yoke and to establish for themselves governments based on principles of justice and liberty. Said Washington in a notable public utterance delivered the same year as his Farewell Address:

"My sympathetic feelings and my best wishes are irresistibly excited whenever in any country I see an oppressed nation unfurl the banner of freedom."

When the South American nations were engaged in their struggle to throw off the yoke of Spain and gain their independence, the sympathy for them in the United States was ardent and almost universal. Nobody thought of their struggle as a mere domestic affair of Spain in which we should not interest ourselves. Ours was the first nation to recognize the new republics. This did not occur until 1822 but as early as 1816 Henry Clay urged that we should carry our national sympathy so far as forcibly to intervene in their favor.

President Monroe in his annual message to Congress in 1822 expressed in unmistakable language his own sympathy and that of the American people with Greece in her struggle for freedom. One memorable evidence of America's sympathy is seen in the fact that the eminent Boston philanthropist and educator, Dr. Samuel G. Howe, later the husband of the equally eminent Julia Ward Howe, went to Greece (as did Lord Byron in England) and rendered distinguished service to the Greek people in their war for liberty.

With the revolutionary or semi-revolutionary movement in Germany in 1848, to

establish liberal government in that country, the United States manifested profound sympathy from the beginning. Our minister to Berlin, Mr. Donelson, was instructed to keep in close touch with the movement and give it any encouragement he could without diplomatic discourtesy or offence to the Berlin government. He was informed from Washington that an important part of his mission was—"to manifest a proper degree of sympathy (on the part of America) for the efforts of the German people to ameliorate their condition by the adoption of a form of government which should secure their liberties and promote their happiness."

He was instructed that it was the "cordial desire of the United States to be, if possible, the first to hail the birth of any new government adopted by any of the German States having for its aim the attainment of the priceless blessings of freedom."

The profound sympathy of this country with the struggle of Hungary for freedom under the leadership of Kossouth, in 1849, is well-known. President Zachary Taylor shewed his own interest and that of the American people in the struggle by appointing a special agent with authority to recognize the independence of the new State "promptly, in the event of her ability to sustain it." In his annual message (of 1849) President Taylor declared that he had thought it his duty, "in accordance with the general sentiment of the American people, who deeply sympathized with the Magyar (Hungarian) patriots, to stand prepared, upon the contingency of the establishment by her of a permanent government, to be the first to welcome Independent Hungary into the family of nations."

The feelings of the American Nation are strongly enlisted," he declared, "by the sufferings of a brave people who have made a gallant though unsuccessful effort to be free." On the failure of the Hungarian revolution Kossouth and his companions took refuge in Turkey. The American Congress passed a joint resolution (which was approved by the President, March 3, 1851) declaring that the people of the United States sincerely sympathized with the Hungarian exiles, Kossouth and his associates and concluding as follows:

"Resolved by the Senate and House of Representatives of the United States of America, in Congress assembled that the President of the United States

be, and hereby is, requested to authorise the employment of some of the public vessels to convey to the said United States, the said Louis Kossouth and his associates in captivity."

Accordingly an American frigate was sent to bring the exiles from Turkey. Kossouth arrived in this country in October, and his stay here was an uninterrupted triumph, exceeded only by the welcome given to Lafayette twenty-five years before. He was greeted with enthusiasm at the National Capitol by both Houses of Congress. President Fillmore received him most cordially and invited him to dinner, and Daniel Webster made the principal speech at the great Washington banquet. Said Webster:

"We acclaim the pleasure with which we welcome our honoured guest to the shores of this far land, this asylum of oppressed humanity.....Let it be borne on the winds of heaven that the sympathies of the Government of the United States and of all the people of the United States have been attracted toward a nation struggling for national independence, and toward those of her sons who have most distinguished themselves in the struggle. Let it go out, let it open the eyes of the blind, let it be everywhere proclaimed, what we of this great republic think of the principles of human liberty."

It should not be overlooked that the United States Government was the first to recognize the French Republic in 1848, and also the present French Republic inaugurated in 1870.

One more marked illustration of our hatred of tyranny and our sympathy with liberty abroad should be noticed. I refer to the historic fact that in 1867, our President and Congress compelled Napoleon III to abandon his effort to set up in Mexico an imperial government contrary to the will of the people of that country. In this case we did not stop with expressions of sympathy with Mexican freedom, but we went so far as to offer military aid in its defense.

Such are some of the notable occasions and ways in which, throughout a large part of our national history, the people of this country through our most eminent and honoured leaders have expressed our sympathy with nations and peoples struggling for freedom. I have set forth the facts in some detail so that the true tradition of America in the matter may clearly appear.

Says Dr. E. B. Greene, Professor of History in the University of Illinois.

"A study of American history shows that the well-established tradition of the Republic has been

that of sympathy with popular Government abroad; that this sympathy has repeatedly been declared in public utterances of our official representatives; and that we have never felt ourselves bound to suppress in the formal documents of our Government, our deep interest in free institutions, and our sense of the essential unity of the cause of liberalism and self-Government throughout the world. *

Have these facts of the past no bearing on struggles for freedom going on in the world now? Have they no bearing upon the greatest of all such struggles, that of the people of India to free themselves from a foreign yoke? If Washington and Monroe and Clay and Webster were alive to-day, would great India in her brave and just struggle for freedom and nationhood, lack friends, sympathizers and defenders in America? Who can believe it? Our fathers did not regard the struggle of any oppressed people anywhere, to shake off their yoke and obtain freedom, as the mere domestic affair of the oppressing nation. They regarded it as a matter of world concern, which ought to enlist the interest and sympathy of every liberty-loving nation and person in the world. In an address delivered before the India Society of New York in February, 1925. Mr. Oswald Garrison Villard, Editor of "The Nation," said :

"I believe that what is going on in India is of such enormous import to America and to the whole

world that no American has a right to overlook it. I think the world needs nothing so much to-day as to see the Indian people set themselves with all their minds and with all their strength to the attainment of self-government. However great the odds with which they must contend. I believe that the heartfelt sympathy of Americans, yes, even those Americans who love England and as I do, should go forth to the people of India in all their aspirations."

In such words as these we hear the voice of Washington, of Jefferson, of Franklin, of the Adamsses, of Patrick Henry, of Webster, of Garrison, of Channing, of Sumner, of Lincoln, of all the men who have done most to make this country illustrious and honored by the world as a leader in the cause of human freedom.

Nothing can be more clear than that the true tradition and spirit of America as manifested in all our noblest history is that expressed in the ringing lines of our honored poet, James Russell Lowell :

"Men ! whose boast it is that ye
Come of fathers brave and free,
If there be on earth a slave
Are ye truly free and brave?"

Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt ?

No ! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free."

* "American Interest in Popular Government Abroad," page 15. (A pamphlet published by the Committee on Public Information, Washington, D. C., 1917.)

THE TREATMENT OF LOVE IN PRE-CLASSICAL SANSKRIT LITERATURE

BY DR. SUSHIL KUMAR DE, M. A., P. R. S., D. LITT (LOND)

THE earliest Indian poems which give a passionate expression to the emotion of love are to be found in two so called Vedic ballads or Samvada hymns in the tenth Book of the *Rigveda*. The first of these (*Rgv.* x, 95) is a poem of eighteen stanzas, supposed to consist of a dialogue between Pururavas, a mortal and Urvasi, a divine maiden. This romantic story of the love of a mortal for a nymph has been

retold in Indian literature, and no less a poet than Kalidasa has taken it as the theme of one of his finest dramas But the Rigvedic hymn takes it up at that point where Urvasi who had lived with Pururavas for years on earth had vanished "like the first of dawn" and Pururavas, having found her after a long search, was pleading in vain that she might return to him. The Satapatha Brahmana

Yami to forget him. Whenever they asked her, she said "Only to-day he has died." Then the gods said: "Thus she will indeed never forget him: we will create night." For at that time there was only day and no night. The gods created night: then arose a morrow thereupon she forgot him.

But later Vedic literature is singularly devoid of such full-blooded poems as those quoted above, although the power of the sex to enthrall and disturb is fully acknowledged. The marriage-verses of the *Rigveda*, of which we have an enlarged collection in the *Atharva-Veda* XIV are of a peaceful and sociable character and consist chiefly of benedictions as well as magic spells and songs relating to marriage and the begetting of children. But more numerous and interesting are the spells in the nature of wild exorcisms and curses which refer to love, intrigues, and disturbances of married life. The two "sleeping spells" (*Rgv.* vii, 55: *Atharva* iv, 5) have been interpreted as "charms at an assignation", in which a lover, stealing to his sweetheart at night, says: "May the mother sleep, may the father sleep, may the dog sleep, may the eldest in the house sleep, may her relations sleep, may all the people round about sleep." We have references also to the primitive superstitious belief that by means of the picture of the beloved one can harm or obtain power over him by piercing the heart of the picture with an arrow having a barb of thorn and feather of an owl, and by reciting the following magic verses (*Atharva* V. III. 25).

May love, the disquieter, disquiet thee. With the terrible arrow of Kama do I pierce thee in the heart. The arrow, winged with longing, barbed with love, whose shaft is undeviating desire, with that, well aimed, Kama shall pierce thee in the heart.....Consumed by burning ardour, with parched mouth, do thou (woman), come to me, with thy pliant pride laid aside, mine alone, speaking sweetly and to me devoted.

This is prescribed for the man who desires to obtain the love of a woman. The woman acts in a similar way but the verse she recites is different:

Madden him, Maruts, madden him.

Madden, madden him, O Air.

Madden him, Agni, madden him.

Let him consume with love of me.

Down upon thee, from head to foot.

I draw the pangs of longing love.

Send forth desire, Ye Deities!

Let him consume with love of me.

The later *Kausika Sutra* mentions manifold kinds of love-magic and its rites, which are called *Strikarmani* or "women's rituals" and for which these Vedic songs and spells were freely utilised. In some of these magic spells which, for instance, a woman uses in the attempt to oust their rivals, language of unbridled wildness and hatred finds free expression.

There are numerous references in Vedic literature to unmarried girls who grow old, like Ghosa, in the house of their fathers and who adorn themselves in the desire of marriage or of a lover; and 'Kumari-putra' is already mentioned in the *Vajasaneyi Samhita* (XXX, 6). Although polygamy was freely allowed, the marriage-tie was not highly regarded and the position of the woman in the household was one of honour and dignity; but the existence of free love and secret lover is evidenced by the curious ritual of Varunapraghasa in which the wife of the sacrificer is questioned as to her lovers. In the famous hymn, usually known as the Gambler's Lament (*Rgv.* X, 34,4), reference seems to be made to the gambler's wife being the object of other men's intrigues, and in another hymn (X, 40, 6) mention is made of a woman resorting to her rendezvous. The word *pumscaḥ* "running after men" is already found in the *white Yajurveda* (XXX, 22) and *Atharva-Veda* (XV, 2, 1 et seq): while *jara* in the early texts had not yet acquired a sinister sense but was applied generally to any lover. Judging from the vehemence with which women used to utter magic spells for the destruction of their rivals or co-wives, one would think that the course of free love did not run smooth even in those days. References to hetairai is seen in many passages even in the *Rigveda*: while the word *sadharani* is used not so much with reference to *uxor communis* but to a courtesan generally. Although the Vedic gods are, as a rule, sexually moral, sensuous imagery is often employed in describing them. Usas is said (i, 124, 7) to display her form, smilingly, as a loving and well-dressed woman does to her lover. Lavirate marriage, in which is found the germs of the later practice of *niyoga*, was allowed in the case of the widow: but the imagery used in this connexion suggests that it was more often a form of love union than the fulfilment of a social practice. In one hymn, for instance, (X, 40, 2) the Asvins are questioned as to where they were by night:

Who draws you to his house, as a widow does her husband's brother to the couch, or a woman does a man?

Different views seems to have been entertained with regard to the character of women. While on the one hand, her good qualities are mentioned and praised, we have on the other vehement invectives against her fickleness and her impurity—a note which characterises so much of later religious and didactic literature. The general opinion appears to be intimated in the following words put into the mouth of Indra (*Rgv.* VIII, 33, 17):

Indra declared that the mind of a woman was ungovernable and her temper fickle.

But later Samhitas go further. The *Maitrayani Samhita* (I, x, ii; III, vi, 3) describes woman as untruth and classifies her with dice and drink as the three chief evils. In *Taittiriya Samhita* (VI, v, 8, 2) a good woman is ranked even below a bad man, and the *Kathaka Samhita* (XXXI.) alludes sarcastically to her ability to obtain things from her husband by cajolery at night. All this paves the way to the general attitude of the Brahmana literature in which the woman occupies a decidedly lower position than she did in the age of the earlier Samhitas.

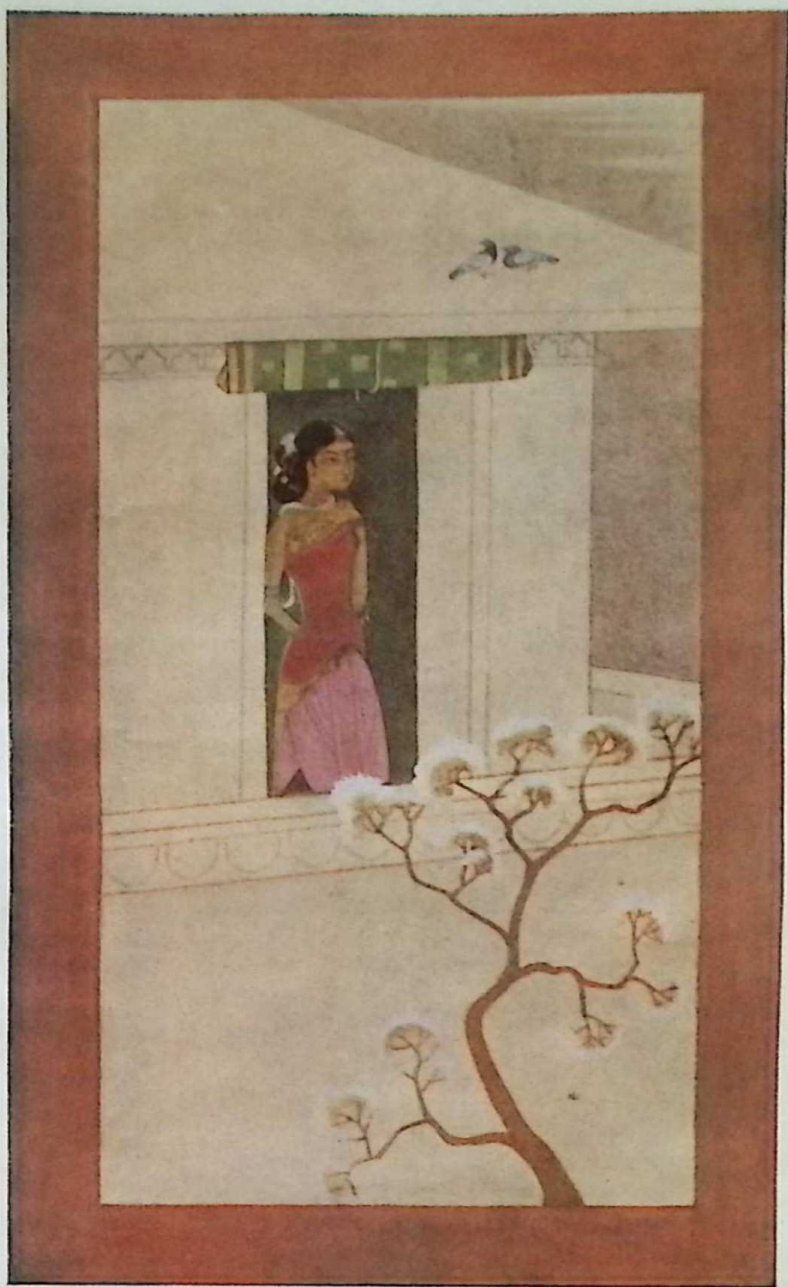
We have also in the Vedic texts a foreshadowing of the personification of love in the figure of a deity, which became so conspicuous in later literature, although we have no evidence of the worship of erotic forces or of love as the central deity of an erotic cult, which must have evolved in later times. In *Rigveda* itself Kama appears to be nothing more than an abstract personification, meaning "Desire" generally. In the famous Nasadasiya Sukta (X, 129, 4) Kama or Desire is said to have been the first movement that arose in the One after it had come to life, somewhat in the same way as Eros, the God of love, is connected by Greek mythology with the creation of the universe. This Kama or Desire, not of sexual enjoyment but of good in general, is conceived in the *Atharva Veda* as a great cosmical power superior to all the gods and sometimes identified with Agni or Fire. But in the *Atharva-Veda* itself we have other hymns in which the idea of Kama as the God of love is distinctly foreshadowed. One of the spells already quoted above mentions the arrows with which the disquieter pierces hearts, arrows which are winged with pain, barbed with longing and has desire for its shafts. He is the

forerunner of the flower-arrowed God of love, whose appearance, names and personality become established in the Epics and fully familiar in later classical literature. Later on, the conception of Kama was not confined mainly to poetry and art but he became the centre of an actual cult, and festivals were held in his honour.

If the earlier Vedic literature is not very rich in love-poems, one would search in vain for the blossoming of such poetry in the desert of desolate theological speculation of the extensive Brahmana literature. In the *Satapatha Brahmana* the story of the love and separation of Pururavas and Urvashi is no doubt related with some fulness, and an allusion is made to the story of Dushyanta and Sakuntala: but the romantic possibilities of the love tales were unknown or were rigidly excluded by the authors of those uninspiring documents. Eroticism also played an unmistakable part in some of the fertility rites described in the Brahmanas, but eroticism here was subservient to religious theory and practice and never came into prominence.

It would seem that in the exclusively religious literature of the Veda there was hardly any scope for poetry of this type. Neither the dialogue-hymns quoted above nor the spells and incantations can be strictly regarded as forming a part of the orthodox Vedic literature of the usual type. The tradition of ritual literature did not know what to make of these secular Rigvedic poems and could not ascribe any satisfactory ritual use for them. We must, therefore, admit that we have in these romantic Vedic dialogues the remnant of a style of literature which was essentially of the nature of folk-poetry, as distinguished from the orthodox sacerdotal poetry of the Samhitas, but which died out in later Vedic period.

That such a profane literature in its early phase must have been contemporaneous with the religious and sacerdotal literature of the Vedas is indicated not only by the existence of hymns, spells and narratives of a secular type in the Vedas themselves, but also by the growth side by side, of the rich Pali literature of tales, legends and *gathas* on the one hand, and the earliest form of epic stories on the other. It is unfortunate, however, that neither Pali literature nor the epics have preserved any complete poem of the erotic type, although it can hardly be denied that the under-current of profane



NOON-DAY EXPECTATION

By S.J. Nandalal Bose

Prabasi Press.

SANTINIKETAN.

poetry, which had love as one of its important themes and which supplied the leaven to some of the epic tales and Buddhist stories, continued down to the later Sanskrit and Prakrit poetry of Amaru and Hala.

The Buddhist view of life was hardly favourable to the development of true love poetry, and the conception of the love-god as Mara or Death is indeed typical. Even in the *Therigatha* or Palms of the notable sisters of the Buddhist order, for instance, we have little metrical memoirs or cameos of thought which are indeed interesting as conjuring up for us a dream-peasant of these little women of the antique world, bent upon a high quest with a devoted heart and indomitable resolve; but in these utterances of the Indian Marys and Magdalenes we search in vain for an expression of those human needs and emotions which are covered by the word 'love.' Mrs. Rhys Davids has remarked with great discernment that for these pale women of the past the glory of saintship was not a white light but prismatic through the circumstances and temperament of each. Here and there, we catch therefore a glimpse into the heart of the woman, but the tender emotion is rigidly excluded in the glory of spiritual attainment. Only in the poem attributed to Bhadda Kapilani we find a tender personal note; but here also spiritual comradeship alone is claimed. Before she entered the Order and earned fame as a teacher, Bhadda was the wife of Mahakassapa who became the leader of the Buddhist Order after the Buddha's death. They helped each other in donning the religious garb, they left the world together, then they parted on their several ways to the Buddha, thereafter enjoying still good comradeship in the Order. In her writings she glories in her ex-husband's virtues and in their spiritual friendship and common vision of the truth:

Son of the Buddha and his heir is he,
Great Kassapa, master of self, serene.
The vision of far, bygone days is his,
Ay, heaven and hell no secrets hold
from him...

We both have seen, both he and I the woe
And pity of the world, and have gone forth
We both are arhants, with selves well
tamed.

Cool are we both, ours is Nibbana now.

Elsewhere she says:

Thereafter soon I won the rank of Arhant.
Ah! well for me who held the friendship
wise and good

Of glorious Kassapa.

It is a pathetic touch, however, that while she speaks in such terms of adoration of the gifts of her former husband, his much longer poems have no word concerning her.

This remarkable, again, that none of these palms of the sisters is tinged with that touch of erotic mysticism which expresses religious longings in the language of earthly passion; nor do they reveal any word of quasi-amorous self-surrender to the person or image of the Beloved Saviour, such as characterise not a little of that Christian literature for which the Song of Solomon—'I am my Beloved's and my Beloved is mine'—was the sacred archetype. This is what distinguishes the Indian Marys from their Christian sisters who gave utterance to hymns laden with passionate yearnings for a closer communion with Christ as the Beloved. The Buddha is never conceived as the Bridegroom nor is the church his Bride. Here we have no tradition of a *youthful* saviour, round which quasi-erotic ideas may have easily evolved. Filial love alone is the form wherein the Buddhist sister gave expression to her feelings for the founder of the Order, whom she saw first perhaps late in his long life.

The only one pretty love-song which breathes freely the atmosphere of human sentiment is the one called the Question of Sakka in the *Digha Nikaya*. In all probability it is an old non-Buddhistic gatha which has curiously found its way into the canonical Sutta for it is a pure love-song which has hardly any relevancy in the context in which it occurs. Addressing the lady as the Glory-of-the-Sun which was probably her name, the Gandharva sings in passionate words:

Sweet as the breeze to one foredone with
sweat,

Sweet as a cooling drink to one athirst,
So dear art thou, O presence radiant!
To me dear, as to Arhants the Truth.

As medicine bringing ease to one that's sick,
As food to starving man, so, lady, quench
As with cool waters, he who am aflame.

His impatience knows no bounds:

E'en as an elephant with heat oppressed,
Hies to some still pool, upon whose face
Petals and pollen of the lotus float,

So would I sink within my bosom sweet.
 E'en as an elephant fretted by the hook
 Dashes unheeding curb and goad aside,
 So I crazed by the beauty of thy form,
 Know not the why and wherefore of my acts.
 By thee my heart is held in bonds, and all
 Bent out of course; nor can I turn me back,
 No more than fish, once he hath ta'en the bait.
 With great ardour he bursts forth:

Within thine arms embrace me, lady, me
 With thy soft languid eyne embrace and hold
 O nobly fair! This I entreat of thee.
 She is the summum bonum of his life, the
 ripened fruit of all his merit:

Whate'er merit to the holy ones
 I've wrought, be thou, O altogether fair,
 The ripened fruit to fall therefrom to me.
 His quest of her is likened to the quest of the
 Buddha for enlightenment:

As the Great Sakya seer, through ecstasy
 Rapt and intent and self-possessed, doth brood
 Seeking ambrosia even so do I
 Pursue the quest of thee, O Glory-of-the-Sun!
 As would that seer rejoice, were he to win
 Ineffable Enlightenment, so I
 With thee made one, O fairest, were in bliss!

And he has no other boon to ask from
 his God:

And if perchance a boon were granted me
 By Sakka, lord of three and thirty gods,
 'Tis thee I'd ask of him, lady, so strong my love!

This exquisite little love-song is like a
 little oasis in the immense and arid tract of
 Brahmanical and Buddhist literature of
 many centuries; but it is also a sure
 indication that in the popular gathas of
 which this is the only surviving specimen,
 love must have been an important theme. If
 it was not favoured by the prince or the
 priest, it surely had an irresistible appeal
 to the keener and more robust perceptions
 of the unsophisticated people at large.

The same attitude towards love is also
 illustrated by the epic literature. The epic
 poetry with its serious and didactic bias is
 not rich in what may be called love-poetry
 in the strict sense of the term. Love as a
 motif runs through most of the episodic
 stories *eg.* in those of Savitri, Sakuntala or
 Damayanti; and even the love of Rama and
 Sita form the main theme of one of the great
 epics. Later poets have glorified these
 themes in their immortal poems and dramas;
 but the earlier epic poet is mainly concerned
 with the narrative rather than the lyric
 possibilities of the subject. The only fine

passage which describes the lover's pang of
 separation and rises about to a lyric
 rapture is that in the *Sundara Kanda* of the
 Ramayana where Rama, seized with grief and
 despair, laments and wanders through the
 forest in search of his lost wife; but here
 also the passage is mainly descriptive.

The absence of true love-poetry in the
 epics may also be partially explained by the
 position which women held in the epic
 society and the relation which existed between
 the sexes. No doubt, women enjoyed a
 considerable measure of freedom and respect,
 and the commanding position held in the
 household by Kausalya, Gandhari and Satya-
 vati is in conformity with the earlier tradi-
 tions of the Vedic period. Love-matches
 were allowed among warrior-classes, and
 self-choice of husband (*Svayamvara*), though
 not recognised in the *Smritis*, plays a great
 part in the epics. Yet after all is said, it
 cannot be affirmed that in the epic age
 woman, if not in theory, at least in practice,
 was recognised as the equal of man; and
 nothing is more significant of the practical
 character and the prosaic morality of the
 epic age than its attitude toward love and
 marriage. What is principally idealised in the
 epics is conjugal love; but the obligation of
 chastity was laid on the weaker sex, and
 practically no limits were set to the licence
 of man. Although fidelity to a single spouse
 was viewed with approval, polygamy and
 concubinage remained unchecked and seemed
 to have brought no disgrace either to man
 or to the gods; for woman was viewed, if
 not directly as a chattel, certainly as an
 object created for the use and enjoyment of
 man. The picture of the epic heaven with
 its epicurean and sensual gods and its
 glorified courtesans is truly indicative of
 the epic man's attitude towards love and regard
 for his woman. The same impression of
 woman's inferiority is left on the reader's
 mind by the otherwise extremely pathetic
 lament of Gandhari in the *Strivilapa-par-
 vadhyaya*. This degradation of womanhood
 probably began, as we have already noted,
 from the age of the Brahmanas but it
 certainly reached its climax among certain
 classes in the epic age. The only exception—
 and the most honourable exception is the
 case of Dasaratha's sons whose faithfulness
 to their single spouses deserves all praise:
 for this certainly does not appear to have
 been the *dharma* of the princes, if it was
 of the people. On the other hand, the

stronger-minded Draupadi is not the typical woman of the higher orders of this age, nor is Savitri who is merely the embodiment of an ideal, but the helpless Sita who suffered for no fault of her own.

It must not, however, be supposed that love as a sentiment was absent or was not favoured in this age. On the other hand, it must have been one of the powerful forces moulding the ordinary man's life. It supplied the leaven to the main plot of the epics

which must have had a popular legendary origin, and it is the main pivot round which move some of the romantic episodic stories which were doubtless derived in the beginning from entirely popular sources. But at the same time neither the culture of the age nor its social environment was favourable to the development of pure love-poetry in the orthodox literature of the higher classes, which was dominated in the main by a serious and didactic motive.

My Mother India

Not where the musk of happiness blows.
Not in the land where darkness and tears ever tread,
Not in the homes of unceasing smiles,
Not in far Heaven or lands of prosperity
Would I born
If I have to put on a mortal garb again!

A thousand famines may prowl
And tear my flesh,
Yet would I love to be again
In my Hindustan!

A million thieves of disease
May try to steal the fleeting health of flesh.
Or the clouds of fate may shower
Scalding drops of piercing sorrow
Yet would I there
In India, love to reappear.

Is this my love a blind sentiment
Which beholds not the pathways of reason?
Ah, no! I love India
For I learned first to love Him, and everything
there.

Some teach to seize the fickle dew-drop-Life
Sliding down the lotus leaf of Time.
Some build stubborn hopes
Around the gilded brittle body-bubble,
But India taught me to love
The soul of deathless beauty in the dew-drop or
bubble,
Not their fragile frame.

Her sages taught me to find my Self
Buried beneath the ash-heaps
Of incarnations and ignorance.
Through many a land
Of power, plenty and science
My soul, garbed as an oriental
Or occidental, travelled far and wide

Seeking Itself—
At last in India to find Itself.

If mortal fires blaze all her homes and golden
paddy fields,
Yet to sleep on her ashes and dream immortality
O India, I will be there!

The guns of science and matter
Have boomed on her shores,
Yet is she unconquered!
Her soul is free evermore.
Her soldier saints are away
To rout with Realization's ray
The bandits of hate, prejudice, patriotic selfishness,
And burn the walls of separation dark
Which lie 'tween children of the One, One Father.
The western brothers by force have conquered
my land.

Blow, blow aloud her conch-shells all
India now invades with love to conquer their souls.

Better than Heaven or Arcadia
I love thee, O my Mother India!
And Thy love shall I give
To every brother-nation that lives.

God made the earth and man made his confining
countries
And their fancy-frozen boundaries.
But with the new-found Self I behold
The borderland of India expand into the world.

Hail, Mother of religions, lotus, scenic beauty and
sages,
Thy wide doors are open
Welcoming God's true sons through all the ages.
Where Ganges, woods, Himalayan caves and men
dream God
I am hallowed; my body touched that sod.

SWAMI YOGANANDA



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

I. THE WEST: A STUDY: By K. Kunhi Kannan M.A. Ph. D. Fellow of the Mysore University Entomologist to the Government of Mysore. S. Ganeson, Madras. 1928. Price Rs. 2-8. Pp. 359.

English books published in India are generally second-rate in get-up and in intrinsic worth. This is however one of the few exceptions. The get-up is good, but the contents are of a high order of excellence. There is not a single quotation, so far as we remember in the entire book, the style is excellent, and new matter for thought is provided in almost every page of the book. The author's outlook is refreshingly original, and he has evidently travelled all over the world with his eyes wide open. He started on his tour with an equipment which is not common among Indian tourists, a mind thoroughly prepared by the best education that his country can give, and an age when the achievements of the west have ceased to dazzle without looking to their interest. The result is a book in which almost all the spheres of western activity have come under the author's searching analysis, and been tested by comparison with the standards of the East, and their limitations have been pointed out with a masterly grasp. This does not mean however that Dr. Kannan is blind to the merits of Western civilization—far from it. In fact his views would not be worth considering if he were. It is because he has tried to judge from a fair and impartial standpoint, so far as it is possible for a foreigner to do so, that his judgments possess the weight they do. Throughout he writes in a serious vein, and his wide reading of history and cognate subjects has enabled him to take long views and base his generalizations on a bed-rock facts. It is not likely that in matters of this kind the reader will agree with all that he says. But there can be no doubt that the picture which he presents is an important aspect if not the whole, of the picture, and one

that does not reveal itself to the casual observer whose vision is obscured by the glamour of superficial effects produced by an excess of light. In our opinion it is the best and most thoughtful book on the West by an Indian written in English. It would be idle to try to give an idea of its contents by a few extracts, for luminous and thought-provoking ideas abound everywhere, convincing us of the need of a fresh evaluation of values in regard to all that pertains to the occult. One or two extracts culled at random must suffice.

"The abolition of slavery has been so often paraded as a glorious achievement resulting from the highest and purest of human motives that those who have not studied the history of the question are likely to find it hard to believe that beneath all this display of exalting sentiment there lay a powerful motive of self-interest. The land-owning classes in England and the cultivating farmers in the north of the United States were the sufferers from the slavery in the plantations in the Southern States and the West Indies, which placed them in an unequal position, for they could not successfully compete with the plantation-owners who could produce cheaper. Slavery was abolished primarily to set right this inequality and therefore, far less from humanity than from economic necessity."

"East has much to learn from the West more perhaps than she has to teach...The danger of pollution is to the still standing water of the pool, not to the stream coursing along which may pass through filthy beds and yet remain pure. So does the quickened pace of the West prevent, limit or modify the operation of grave social evils. Each principle carried to excess is fast developing its own corrective...What is vital is that behind all the transformation...the one thing that remains unchanged among many things that change and are changed by it, which knows neither defeat nor failure, the creative energy, and the glory of the West [is] its Disciplined Will."

"For all its close identification with self, its subordination to the furtherance of self-interest, in the higher manifestations of will there is an elevating detachment, as high as any that has been achieved in the East by self-control..... who is to say what is better—the self-control of the Indian saint or the mastery of will of Danton. The world has need of both."

Politicus.

SOME ASPECTS OF THE PHILOSOPHY OF L. T. HOBHOUSE : *By J. A. Nicholson (University of Illinois Studies in the Social Sciences. Vol. XIV. December, 1926. (No. 4.) Published by the University of Illinois, Urbana. Pp. 86 (paper); price one dollar.*

Those who have read the Cornell Studie in Philosophy will get an idea of what this book is like. The book is an excellent exposition and criticism of Hobhouse's Philosophy. There are five chapters in the book viz.

(I) Critique of Idealism, (II) A Realistic Theory of Knowledge, (III) The Function of Reason, (IV) The Political and Social Theory and (V) Reconstruction. Hobhouse is a powerful writer. His books on Logic, Ethics and Sociology are of sterling value. His Theory of Knowledge was first published in 1896, Morals in Evolution in 1906, Social Evolution and Political Theory in 1911, The Metaphysical Theory of the State in 1918, the Rational Good in 1921. The Elements of Social Justice in 1922, and Social Development in 1924. All these books should be carefully studied. Readers will find in Nicholson's book a good introduction to Hobhouse's Philosophy.

THE THEORY OF IMAGINATION IN CLASSICAL AND MEDIAEVAL THOUGHT : *By Murray Wright Bundy. University of Illinois. Studies in Language and Literary. Vol. XII. May-Aug. 1927. Nos. 2-3, Published by the University of Illinois Press, Urbana, Super Royal 8V. (10½ × 7), Pp. 289 (paper): Price three dollars.*

It is a comprehensive Study of the Theory of Imagination. The study is both literary and psychological. There is no other elaborate book in the English language covering the same ground.

Besides the 'Preface' there are twelve chapters in the book, viz (i) Pre-Socratic Philosophy, (ii) Plato, (iii) Aristotle, (iv) Post-Aristotelian Philosophy, (v) The Theory of Art. Quintilian. Longinus and Philostratus, (vi) Plotinus, (vii) The Lesser Neo-platonists, (viii) Neoplatonic views of Three early Christians, (ix) Mediaeval Descriptive Psychology, (x) The Psychology of the Mystics, (xi) Dante's Theory of Vision and (xii) Conclusion. There is an index also (7 pages).

In the concluding chapter (xii), the author gives a resume of the whole book.

The students of Psychology will find this book very useful.

ELEVEN LESSONS IN KARMA YOGA : *By Yogi Bhikshu. Published by the Yogi Publication Society, Chicago, U. S. A. (India Agents: The Latent Light Culture, Tinnevely, South India). Pp. 138. Price two dollars or Rs. 6-4.*

There are some practical hints. But the exposition is vitiated by pseudo-Mysticism and forced interpretation. The price is too high.

BHAGAWAT 'GITA : *By Babu Rudha Charan, B. A., B. Sc., L.L.B., retired Dy. Coll. Published by Dr. Lalit Mohan Basu. M. B. Panini Office, Allahabad. (The Sacred Books of the Hindus : Extra Volume). Pp. xxxii + 591. Price Rs. 2- or 3 Shillings.*

It contains a preface (26 pages), the Sanskrit text in Devanagari character, pada-patha, word meaning, an English translation, notes and quotations from Hindu scriptures.

The preface is partly historical and partly exegetical. It is full of mistakes and misinterpretations. We may cite one example. About Krishna, the author writes—"His earliest reference is found in the Rig Veda, which mentions him as a hermit and son of Vasudeva (sic) and Devki (sic). P. XX V. Nothing of the kind. The Rigveda knows of no Vasudeva and no Devaki.

The author's knowledge of Sanskrit is meagre and defective. In some places he has made curious mistakes. One example may be cited. In verse iv. 10 of the Gita occurs the word मन्मयाः (Manmayah). It is explained to mean literally "mind-me" The author thinks that the word is made up of two words, viz. मन (man) and मयाः (mayah) of which the part मन (man) means 'mind' and मया (mayah) is a case of the first personal pronoun I. It is needless to say that the word comes from मद् (mad) with the suffix मय (maya). The word मद् (mad) is the base of the first personal pronoun in the singular number. In composition मद् (mad) becomes मन् (man). The word मन्मया means "full of me"; it has nothing to do with mind मन्स् and मया (by me).

But there are good points also in the book. The quotations from Hindu scriptures are excellent and the translation of the verses of the Gita are on the whole good.

THE PATH OF THE ELDERS : *By E. Erle Power. Published by the Theosophical Publishing House. Adyar, Madras Pp 233. Price not known.*

A popular exposition of the fundamental principles of original Buddhism called Theravada (The Teaching of the Elders). The subjects discussed in the book are—the Great Recognitions, the Noble Eightfold Path, The Soul, Karma, the five Constituents, Nibbana, the Universe, Deity, and the Brotherhood.

A STUDY OF REALITY : *By G. R. Malkani, Superintendent of the Indian Institute of Philosophy, Amalner. Published by the Modern Bookstall, 155 Hornby Road, Bombay Pp. 151.*

Absolute monism is defended from the standpoint of Vedantism coloured by the modern idealistic theory of experience.

A HAND BOOK ON THE TEACHING OF HISTORY. *By H. S. Nayudu B.A., L.T., Published by Jayaraman, Pillaiyar Koil Street, Chittoor, Pp. 54+21. Price eight annas.*

Meant for teachers and students of Training Colleges.

ADMINISTRATION REPORT OF THE LEAGUE OF NON-BRAHMIN YOUTH FOR THE YEAR 1926-27. *Illustrated.* Non-Brahmins have awakened and are advancing. Good signs.

PROCEEDINGS OF THE 2525TH SRI VIR BIRTHDAY CELEBRATIONS together with a Summary Report of the Jain Mittra Mandal, Delhi.

Interesting.

THE WISDOM OF THE RISHIS: By T. L. Vaswani. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 62.

The booklet embodies the substance of some of the addresses of Mr. Vaswani.

Thoughtful and readable.

Received also the following booklets and pamphlets.

CHANGE OF SCHOOL HOURS AND THE HEALTH OF THE BOYS: By Mayatara Haldar, M.A., B.L.

Useful.

THE USAGE OF THE FLOWER: By Swamy Ram Sarma.

AWAKE, YE, YOUTH OF THE LAND: By Radha-sham Das. On the need of Physical Culture.

AN IDEAL ALPHABET: By N. M. Rama Ayyar.

A TAMIL PUN OF PAUL. WIDOW PROBLEM OF 1 TIMOTHY V. 16: By M. S. Rama Swami Aiyar.

HIS HOLINESS MEHER BABA AND MEHERASHRAM: By K. J. Dastur. A Zoroastrian accepting the ideal of God-realisation.

IN THE TEMPLE OF TRUTH: By G. Ramakantacharya B. A. Poems on Truth and Good.

THE IMMORTAL SOUL: By Suresh Chandra Ghosh (In Verse).

INDIAN PHYSIOLOGIST: Edited by Nibaran Chandra Bhattacharyya, No 1. January, 1928 (Chuckerverti, Chatterjee and Co. Calcutta). Price 8 as per copy.

MAHESH CHANDRA GHOSE.

BENGALI

VISVA-JANANI BHARAT-MATA (MOTHER-INDIA—THE UNIVERSAL MOTHER): By Upendra Kumar Kar R.L. Price Re. 1-4.

This is a reply to Miss Mayo's notorious book, written in the forceful style of the author. Though he does not altogether avoid the *tu quoque* argument, he is careful to observe that a great country like America must have been built up by great men and women, and that it is a mere travesty of justice to confine one's attention only to the seamy side of the national character. The main theme of his book is to show wherein India, and particularly his own province, Bengal, has been and still continues to be great, and what are the peculiar characteristics of our Aryan civilization and culture by virtue of which India is destined to survive, and, not only so, but contribute its quota to the building up of a new and a better world. In performing this self-imposed task the author had necessarily to assume the role of a *laudator temporis acti*, and his book is, in fact, little more than a string of testimonials. Considering the scheme of the book this was to some

extent perhaps unavoidable, but our complaint against him is that he has shown little discrimination in collecting his authorities. This is a vice which he shares with the majority of vernacular writers, and demands a word of comment. The book before us contains ample evidence of the author's wide reading, and he can express his thoughts in a felicitous style. He has therefore the intellectual equipment for the production of a really good book, and with such equipment an Englishman, a Frenchman or a German would have easily turned out a book which would not be laid aside after a cursory perusal. The reason is that the writer would there write for a class of readers whose minds are scientifically trained to discriminate between different classes of evidence, and who can thus easily detect a false note. Here in India, on the other hand, we write for a class of readers who are not trained in the historic method, to whom comparative study is an unknown quantity, and who are unaccustomed to the rigid tests by which literary evidence is sifted. An atmosphere of proneness to believe, rather than that of critical analysis and a vigilant, watchful scepticism which is disposed to take nothing for granted, pervades our mental horizon. Want of a rational and scientific training, and an over-lively sense of our past greatness to compensate for its loss in the present are responsible for this attitude, which is further intensified by our general credulity. Writing for such a class of readers, we feel inclined to dispense with those exacting standards which prevail in the West and the result is that everything is grist that comes to the mill, and all testimonials, good, bad, and indifferent, possess an equal value in our eyes, and everybody who is anybody in a remote corner of India is held up as an exemplar and a world-figure. If India is to pass for great in these days of world-competition, we must learn to shed our parochialism and cultivate universal standards, which are recognised as valid, not only in our own country, but all the world over. To do so we must learn and know more of other countries, widen our horizon and angle of vision and make mightier efforts to achieve success and falsify whatever may be true in Miss Mayo's scurrilous indictment.

J. C. B.

We have received new editions of Rabindranath's CHAYANIKA, KATHA-O-KAHINI and NAIVEDYA published by Visva-Bharati Granthalaya. The get-up of these books is excellent and the price seems to be moderate.

BANE JANGALE: By Sj Jogindranath Sarkar. Published by the City Book Society, 64 College St. Calcutta. Pp. 232. Price Rs. Two. 1928.

Sj Jogindranath Sarkar, who has fittingly been called "the children's guide to dreamland" needs no introduction at our hands. *Hashi Khushi*, *Major Galpa*, *Pashu Pakshi* and other books of the children's series written by him have become favourite companions of our boys and girls and we hope this new book, which depicts several thrilling and adventurous jungle stories, will be equally—if not more—popular with them. The cover, illustrations, printing and get-up leave nothing to be desired.

P. C. S.

TAMIL

DHARMA VASAGAM : By Sadhu. Kc. Vadivelu Chettiar ; published by Sri Sadhu Ratna Sarguru Book Depot, Park Town. Madras. Price As 3.

A very instructive and inspiring booklet on the ideals of life.

SARADA'S TANTRAM AND OTHER STORIES : By R. Krishnamurthy. With a foreword by C. Rajagopalachariar : published by Saraswathi Prasurayam. Mylapore, Madras. Pp. 161. Price As. 12.

The evils of litigation, the selfish ambitions that mar the public life of the country, the difficulties in the way of social reform, the part that tact can play in life, the unemployment problem of the educated classes and social wrecks, of examinations and the absurd lengths to which popular beliefs in Astrology and Untouchability are taken advantage of by unenlightened or unscrupulous persons are all well-illustrated in these very interesting stories. They are worth reading.

R. G. N. Pillai

MALAYALAM

SAHITYA-KAUTUKAM—PART III : By Vidvan G. Sankara Kurup. Printed and published by the Yogakshemam Co : Trichur. Price as. 10.

We had not the opportunity to notice in these columns the first two parts of this remarkably interesting literary work—Sahitya Kautukam—by Vidvan G. Sankara Kurup. The third part of it which has just come to our hand commences with two short notes of appreciation from the pen of poet Vallathol and Mr. K. M. Panikar. The book contains about twenty-five poetical pieces on different subjects, a greater number of which are composed in a variety of Dravidian metres, such as, *Keka, Kakali, Gadha, Pana* and *Annanata*. Besides a boat song there is also a short interesting drama in one act towards the end of the book which is commendable. Vidvan G. Sankara Kurup, who has already earned a name among the young poets of Kerala, will, we have no doubt, continue to retain it by his further contributions to the Malayalam poetry. We are particularly pleased to see that, unlike most of other young (and even old) poets, Mr. Kurup has taken up to write prose, too, which is both forceful and elegant, as has been shewn in his *Ekankanataka*.

The book is neatly got-up.

THE MITAVADI ANNUAL : 1927 : Editor-in-Chief C. Krishnan, B. A., B. L. Calicut. Pp. 108 (Demi 4).

We have great pleasure to commend this annual, though received late, to the Malayalam reading public. It contains twenty-five learned articles and twenty-one coloured and half-tone illustrations. The get-up is most attractive.

P. Anujan Achan.

MARATHI

HINDI-SUMERI SAMSKRITI—By Daji N. Apte of Baroda. Publishers: The Chitra Shala Press, Poona. Price Re one.

Some twenty years ago the late Lokmanya Tilak had expounded a theory of the Arctic region being the original home of the Aryas, who thence migrated to India and settled here. This theory has found corroboration lately in the excavations made by the Archaeological Department of the Government of India at Harappa and Mahenjodaro in Sind, where numerous articles have been found which go to establish closest resemblance between the Sumerian and the ancient Indian civilisation, both having a common stock of inheritance in the Vedas. Mr. Apte, taking a cue from these discoveries, has pursued his study of the Sumerian civilisation and as its result has produced this book which is brimful of interesting information. The book will be found indispensable to research students of Indian antiquities.

THE ICHALKARANJI BOOKS SERIES—

The Chief of Ichalkaranji deserves praise for having set apart a decent amount for the publication of a limited number of Marathi books of merit every year under a scheme which will be found serviceable to such authors who cannot otherwise find suitable publishers for their writings. The first instalment of books published under this scheme consists of three books, viz., (1) *Stars in the Sky* (with 12 maps) by the late D. G. Kelkar, a translation of Proctor's Half Hours with the Stars. This translation which is a reprint, has gone through a revision by Prof. Naik of the Fergusson College, which is a guarantee of the book being up to the mark. (2) *Manavali Jivan L. T. Parnaik*. This is also a translation of Sir Oliver Lodge's "The Survival of man," and will be read with keen interest by those who have a liking for books on Spiritualism and immortality of the soul. One should have wished to see the subject treated from the Indian point of view, abundant material for which was available in Sanskrit literature. (3) *Marathicha Samsar* or the Expanse of the Marathi Literature by V. K. Nerurkar is only a magnified pamphlet forcibly advocating the just demand that Marathi be made the medium of instruction in all branches of study, whether primary, secondary or collegiate.

CHANDRAKANT OR FIRST STEP TO VEDANTA IN GUJARATHI—By the late L. S. Desai translated into Marathi by Mr. S. R. Babarekar. Published by the Gujarathi Printing Press, Fort Ecmbay. Pages 575. Price Rs. Four.

In classical Sanskrit literature Chandrakant is often mentioned as a very rare stone oozing away under the influence of the moon.

This is a very appropriate title to the book which explains several tenets of the Vedant philosophy in such an easy flow that the reader forgets that he is reading a work on an abstruse subject like philosophy and enjoys the reading quite as he enjoys novel-reading. Illustrative stories are freely given to facilitate the understanding of the subject, which is a special and charming feature of the book. No wonder that the original Gujrathi book has run into nine editions and has been translated into several Indian vernaculars. The translator has given several appropriate quotations from Dhaneshwar, Tukaram and other saint-poets of Maharashtra which will strongly appeal to Marathi readers. We shall await with interest for further volumes of the book.

SADHANA-CHIKITSA OR SIFTING OF THE MATERIALS OF HISTORY : By Mr. V. S. Bendre of the Bharat I. S. Mandal, Poona. Pages 314. Price Rs. 3-8.

Historical research on modern scientific lines is still almost in its infancy in India. Naturally one often finds books written or statements made, based on some so-called historical papers discovered in the archives of some Math or temple or rescued from the cruel hands of a Bania. Thus the sources of history are vitiated and wrong impressions are created in the minds of readers simply for want of knowledge of the science of historical research on the part of the writer. Mr. Bendre has therefore rendered a great service to history by writing this book, which will give the reader a clear insight into the subject and will teach him how to appreciate, and arrange new papers, coins, &c., how to determine their dates and what importance to attach them. The author has expended an amount of labour, time and money in the preparation of this book, for which he deserves rich thanks from the Marathi-reading public.

KADAMBARIMAYA PESHWAI OR THE HISTORY OF THE PESHWAS IN THE FORM OF NOVELS : By V. V. Hadap, Vols. 1-6. Publishers: Messrs Parachure, Puranik & Co., Bombay. Price Re. 1-8 each volume.

Like the Mahabharat of old times, the Maratha Swarajya has been an inexhaustible source of inspiration for young Maratha poets, dramatists and novelists. Hitherto no less than about a hundred dramas and novels have been written and still they are coming. Mr. Hadap alone intends writing twenty-five novels on the history of the Peshwas and a set of the first six novels of the series now before us is a fair indication of the delicious repast that is in store for Marathi readers in the near future. Mr. Hadap deserves congratulations all the more on this enterprise, since he has made a welcome departure in this line from his old way of writing about things considered as highly objectionable in a civilised and cultured society. The novels now turned out by him form interesting and instructive reading and are unexceptionable in taste, which means a good deal in these days.

V. G. Apte.

GUJARATI

BARA RAMNI VARTAN : By Maganlal Mehta.

A small book of twenty-four pages, written in the language or *patois* of the Bhils. It is an exact reproduction of the way in which these aboriginal inhabitants of Gujrat's forests talk and serves in-

cidentally to portray the sort of religious life they lead.

SHRI DATTA PRABODHA KALPADRUM, PART IV : By Dattatraya Bora Tambe.

This is a continuation of the three parts noted by us before. It contains in addition the Life of Shri Jnaneswar, the great religious teacher of the Deccan.

JANJIR NE ZANKARE : By Chapsi Redeshi. Printed at the Gurjar Prabhat Printing Press, Calcutta. Illustrated. Cloth bound Pp. 122, Price Re 1. Second edition (1927).

Although it is Mr. Chapsy's first attempt at novel writing, the book has run into a second edition. It is written in simple language and has a high ideal in view, i. e., that every one should act according to the dictates of his or her conscience. There are instances given of Rajput chivalry and courage and altogether the attempt is an encouraging one.

KNOWLEDGE OR INFORMATION ABOUT ISLAM: By Karim Mahammad Master: M. A. LL. B. S. T. C. D. Printed at the Sharda Bijoya Printing Press, Nadiad. Paper cover, Pp. 170. Price Re. 1 (1927).

Mr. Karim Master is an experienced writer and has already shown his intimate knowledge of Gujarati literature as one of the editors of the *Kabita Pravesh*.

This book is written with a very laudable object, namely, to represent to the public what Islam really is and thus to remove the misunderstandings which have of late clouded its real tenets. The mischief is due to the teachings of fanatic Maulvis. Being a Mohammedan himself by religion and a great friend of the Hindus by association, Mr. Master is entirely fitted for the task. In addition he says what he has to say in chaste Gujarati, which is a special feature of this book.

He has taken parts of the chapters of the Koran and expatiated on them, so as to bring out their true meaning. We recommend every one to read the book. The work is done so intelligently and sympathetically that we are emboldened to make the above recommendations.

SRI ANAND KAVYA MAHODADHI, PART 7TH. By Muniraj Shri Sampat Vijaya, printed at the Javant Sinhjee Printing Press, Sindh Cloth bound. Pp. 192+66+185+148. Price Re 1-8-0. (1926).

This collection of old Gujarati poems falls in no way short of the prior publications. Its introductions from the pen of Mr. Mahanlal D. Desai of the times of Samaj Sundar, Joyavijaya and Kushal Labh are monuments of elaborate research.

K. M. J.

THE GARDEN CREEPER

By SAMYUKTA DEVI

(10)

IT was nearly summer in the metropolis. The fogs of winter had cleared away. The goddess of spring could not be clearly seen here. Only by roadsides, behind old houses, in the gardens of the rich and in the back terraces of the poor, could her green mantle be seen waving in the breeze.

There was a magnificent avenue of deodars within the grounds of a girls' boarding school. Here spring reigned in all its glory. The trees were decked with masses of rich new foliage, gladdening to the eyes of the damsels, residing in the boarding house. The south wind played merrily amongst the leaves, giving rise to a joyous melody.

The girls would crowd here morning and evening. They liked to gaze at the trees, who were like so many friends to them. And more often than not, a small crowd would gather before the iron gates and try to peep within. But it was not on account of the trees.

It was a Sunday. A seller of glass bangles had arrived; he was a great favourite with the bigger girls. Whenever there was a holiday, the man would present himself with his huge basket on his head. It contained bangles of every colour, red, blue, green and pink, and of every description. Some were heavy, some fine, some plain and some corrugated. Some were strung on pieces of ribbons and others were stored in small paper boxes.

Another man too had arrived. He was a Mahomedan from Kashmere, a trader in silks. There were crowds round both men.

A girl was sitting before the glass bangle vendor, putting on some light green bangles. Another damsel suddenly rushed up to her, with a piece of fine cream-coloured silk, which she had snatched from the silk merchant, and cried "My goodness ! Krishnadasi, my dear, your head has simply got turned, because people praise your fine complexion. I grant that you are a beauty ; still you need not put on so many glass bangles all together on your fat wrists,

like a sweeper woman. And they are light green too ! Won't people just faint at your sight !"

Krishnadasi snatched away her hand in a temper, saying "All right, you need not bother about me. My wrists may not be fine and tapering like yours, still I think I may be permitted to wear some bangles."

The man cried out in dismay, "Don't pull away your hand like that, Miss. You will break the bangles. I am a poor man, and cannot afford to lose them."

The silk merchant called out to Mukti, "Come here Miss, I shall tell you which stuff suits you best."

Mukti came back with the piece of cream-coloured silk. The man threw a piece of red Benares silk, profusely embroidered with gold, round her shoulders, and cried out in ecstasy, "Really Miss, you look simply wonderful ! I won't take this piece back on any account. You must wear it. If you don't want to pay me, I am ready to make a present of it to you."

A shout of laughter arose amongst the fair crowd. "Very good," they cried. "We all agree to take presents. We should like to save some money."

"No no," said Mukti. "I won't take it. I can't wear red, now. I am too old for it."

The girls nearly had fits ! Mukti too old ? Then others should begin to think about the other world now, because they were even older.

After a good deal of discussion, Mukti decided to buy the red silk. But the gallant merchant would not reduce the price much, when it came to actual business. At last he got up after collecting the sale proceeds and testing every one of the coins. Just at that moment, some one was heard descending the stairs with loud footsteps, and presently Miss Dutt, the dreaded Lady Superintendent, made her appearance.

"So you have begun already ?" she said sharply. "Silk and satin, gold and trinkets ! These are all you think about. You are incapable of serious thought of any kind !"

Mukti quickly hid the red silk under the skirt of her Sari. It glared angrily under

the thin white cloth, but Miss Dutt did not pay any attention to it. She passed on towards the school building, saying, "Get ready, quick. You need not hold a meeting here. Don't you remember that we are to go to the Botanical Gardens to-day? I am going to tell them to get the buses ready."

As soon as the Lady Superintendent had gone, the girls made a rush for the dressing room. Some tied ribbons to their flowing hair, some put it up in large buns behind their heads, and some sported long pigtales. They put on dresses of many colours and many kinds and at last trooped to the school building, where in the drive the buses were waiting for them. They were to spend the afternoon and evening in the garden, and return after taking a drive along the riverside.

The sun cast its departing rays on the face of the fair crowd, and the wind sported through their loose hair as they strolled about in groups.

"I say, Bimala," suddenly said Mukti, "did not Miss Dutt tell us to assemble together at this time, under the big banyan tree?"

"Yes, she did" replied Bimala, "but I hope, Susie-di would allow us to walk about for a bit more. I don't want tea or anything now. It spoils everything."

Mukti ran to their young teacher Susie-di and caught one of her hands; "please Susie-di," she cried in a coaxing tone, "let us go to the riverside for a bit. Miss Dutt won't mind, if you take us."

"Don't listen to her Susie-di" cried Krishnadasi; "Miss Dutt will scold, I know she will."

Suddenly two youths were seen coming on swiftly, on bicycles, their hair tossing wildly in the breeze. "Take care Dhiren," one of them shouted. "don't run over the ladies."

Krishnadasi took a look at the boys and said, "See Mukti, is not that young man very handsome?"

"Which one?" asked Mukti, with a great show of innocence. "Oh, you mean my brother?"

Krishnadasi's temper got a bit ruffled. "Oh, is that so?" she said, "but he does not look so well, at close quarters. He is very effeminate. Just look at his curls! The other boy looks more of a man."

Meanwhile, the boys had passed on to a safe distance. "I say, Jyoti," one of them said, "Is that beauty your own sister? I

think she said just now, that you are her brother or something."

"Don't be a fool," said the other. "That's Mukti, my guardian's daughter. She could not have said that I was her brother."

Two British soldiers were seen approaching twirling canes. They were making for the very place where the girls were.

There was a flutter of nervousness amongst the fair crowd. The young teacher tried her best to reassert her charges, though she herself had begun to feel a bit uncomfortable. But she put up a brave front.

Meanwhile the soldiers came on. Perhaps they meant some mischief, or perhaps they did not. But the nervousness of the girls increased every moment. They crowded close to Susie, and became ominously silent.

Suddenly both the Bengali youths cried out, "We must teach these monkeys some manners. They think they are the lords of creation."

They mounted their cycles and rode straight upon the soldiers. They had to move away perforce from the road to escape being run over. They did not feel over pleased with Jyoti and Dhiren, and one of them struck swiftly with his cane at them. It missed its mark and struck off the head of an unoffending fern. The other soldier swore loudly, and called the boys a few bad names.

But the boys had passed out of hearing by that time. They dismounted near the spot where the girls were gathered, and sat down on the grass. Jyoti took out a book from his pocket, and Dhiren began to scrutinise the tyres of his bicycle. The soldiers soon disappeared round a corner.

Dhiren began to scrape off the mud from the wheels of his machine, with a pocket knife. "What a studious chap," he muttered in an undertone, "You have gone down deep in the sea of knowledge, it seems. May I ask, if that copy of Ibsen's Doll's House, happens to be one of your text books?"

Jyoti replied without looking up from the book. "Can't a chap read anything but text books? Don't pretend to be a greater saint than you are. Your machine has just come out of the workshop. May I know, why you seem to be super-anxious about its health?"

"I say Jyoti," said Dhiren, abruptly changing the topic, "that young lady must be a teacher, eh? Her appearance does not tally however with the name though."

"Then, how do you know that she is one?" asked Jyoti.

"It is not hard to guess, if one happens to possess the average intelligence," said Dhiren. "Did not you notice how the girls crowded round her, when the soldiers approached. She is a bit older than the rest, too."

"Your power of observation is very highly developed," said Jyoti. "You are not in your best form in the college. I shall inform myself correctly about that lady from Mukti. I want to know whether you really run a close second to Mr. Sherlock Holmes."

"I accept your challenge," said Dhiren. "By the way, who is Mukti? Is she the one in navy blue?"

"Don't pretend to be a greater ass than you are," said Jyoti, "I have already said that she is the daughter of my guardian, Mr. Ganguli."

Dhiren laughed out aloud and said, "So you did, I forgot."

Meanwhile, the girls had begun to chatter again, the soldiers having disappeared from sight. They seemed to be sublimely unconscious of the presence of the young men, sitting so close to them. These intruders, too, seemed not to know that there were girls in the neighbourhood.

Krishnadasi nudged Aparna, saying, "Look, how studious Mukti's brother is. Boys are fond of their books, are not they? Even when out for a walk, they cannot do without books."

"He reminds me of Marius in the film of *Les Misérables*," said Aparna, "that chap too was immersed in his books, all the time."

"Don't you wish, you played 'Cosette' to his 'Marius'?" asked Krishnadasi slyly, pinching Aparna.

"Good heavens! don't be so silly, Susie-di will hear you" replied that young lady.

Mukti had been sitting all this while, her face turned the other way. Suddenly, she looked round and said, "You will have to change that interesting topic, my dears. Miss Dutt is coming this way, with the 2nd year girls."

"She must have heard everything," whispered Aparna, "Good lord! if she should tell her brother!"

Krishnadasi put up a brave front. "Let her," she said; "her brother cannot eat us up."

Miss Dutt came on with the other girls. The girls under Susie's care, now sat still, with faces composed, like model young ladies. Two or three took out books and bent over them.

Miss Dutt had at once spotted the boys. "You should not have chosen this place, Miss Roy," she said rather sharply, to Susie. "The big banyan tree would have afforded a better shade. What have you been doing, all these while, girls? Did you walk about? Or did you sit here talking? Remember, you will have to write an essay on it, next week."

Neither Dhiren, nor Jyoti, doubted for a moment, that the latest arrival was a teacher. Jyoti thrust his book in his pocket, and Dhiren ceased to minister to his cycle. In fact, the place they had been occupying was very soon empty. Miss Dutt regarded their departure with great complacency. It was a most direct compliment to herself. "These young teachers are no good," she thought. "No one would take them for teachers and so people take all sorts of liberties."

The evening walk became a dull affair after this. The girls trooped along silently behind Miss Dutt, who talked all the time and pointed out many ferns and bushes, giving them their Latin names. Then they had tea, under the big banyan tree. Then as it was beginning to get dark, the buses were called for and the girls packed safely in. They took a drive by the riverside and returned in good time to their boarding house.

(11)

The school hours were over, and the girls were proceeding towards the boarding house, heavily laden with books and papers, when Miss Dutt's voice was heard from the verandah of her room, "Girls, please send Krishnadasi up to me."

That young lady happening to be amongst them, none had the trouble of sending her up. Everyone cast glances of sympathy at her, for an invitation to Miss Dutt's room boded little good.

"What's up, I wonder," said one of the girls. "I suppose, she had noticed that you went barefooted to class. Did I not tell you, that you were sure to catch it?"

Krishnadasi pouted and said, "I don't think I did wrong. I am not a Mem Sahib and I cannot remain wearing shoes and stockings all the time."

The first speaker got offended and said "very well. But see where your orthodoxy lands you."

Krishnadasi mounted the stairs to Miss Dutt's room, with angry steps. The other girls crowded to the foot of the stairs, to see the matter through. After about five minutes, Krishnadasi ran down into their midst. Her face was red with excitement and she shook with suppressed merriment.

Her companions were bewildered. It was a strange thing to come out laughing from Miss Dutt's room. She generally had quite an opposite effect on her visitors.

Krishnadasi was mobbed, as soon as she reached the foot of the stairs. The girls rushed upon her like a wave, and engulfed her. Everybody spoke at the same time and asked the very same question.

After the excitement had subsided a bit, the girls tried to have the mystery cleared up. It transpired that Krishnadasi's father had written a letter to Miss Dutt, requesting her to let him know, how much money he owed to the establishment for his daughter's education and boarding. She was not going to continue her studies and he would arrange very soon for her removal.

The girls dragged Krishnadasi into the dressing room with merry shouts of laughter. It did not take them a moment to understand, why she was being taken home. And every one of the merry band felt a twinge of secret envy. Everyone would have liked to be in her place. But they were quite ready to be glad that it was Krishnadasi. Such good news seldom came their way.

Aparna was Krishnadasi's special friend. "Hallo Miss Innocence!" she cried giving the fortunate one a slap, "were you not feeling very anxious about your examination? You knew nothing about this other arrangement, did you?"

Another pulled her by the hair, saying, "So now I know the reason why you are getting so thin. You actually weighed an ounce less, the other day."

Krishnadasi became the centre of all attention. The girls scarcely paid heed to the bells calling them to various duties. One wanted to be treated to a feast, another made a wild guess at the appearance of the bridegroom, while still another conjured up in imagination the sweet picture Krishnadasi would make, dressed in bridal finery.

Suddenly, one of the maids lifted the

curtain, saying, "The Mem-Sahib sends for you, Miss Mukti."

Another trill of laughter went up. Had Mukti's father sent for her too?

"He may have," said Mukti carelessly, "but certainly not for good, as is the case elsewhere."

Miss Dutt turned round, as Mukti entered, and asked, "Some Jyotirmoy Roy has come to see you. Do you know him? He has never been here before."

Jyoti had really never come alone before. Shiveswar had brought him along, sometimes. But to-day being far too busy, he had sent the boy alone.

"I know him very well," said Mukti. "He lives with us. He has often been here, with my father."

"Oh very well, then. You may see him," said Miss Dutt, dismissing her.

Mukti proceeded to the visitor's room. "Good lord!" said Jyoti, as soon as he saw her, "You took sometime coming."

"Thank your stars, that I came at all," said the young lady. "Miss Dutt was for refusing me permission to see you. You are not on my visitor's list, you know. I had to coax her a good bit."

"Indeed!" said Jyoti, "what did you tell her? That I was a foundling, whom your father had brought up like a son?"

"No," said Mukti, "What's the use of telling her all that? I said that you were the Oriya gardener."

Jyoti shouted with laughter. "But she would never believe you, my dear girl. One look at my face is enough to refute your unkind allegations."

"Oh, don't be so proud of that face of yours," said Mukti. "Because you happen to possess a long-nose and wooly hair like a negro, you need not run away with the idea that you are a perfect Adonis. That day, you did your best to impress the girls, with your study of Ibsen and all that, but let me tell you, that you failed singularly. In fact, one of the girls said you looked like a girl and the other boy was far handsomer."

"What?" said Jyoti with mock incredulity "that fellow Dhiren, handsomer than myself. So much for feminine taste! I won't tell him though. He would begin to walk on his head."

Mukti had been standing all this time. Now she drew a chair forward and sat down. "Good heavens!" she said, "are you going to talk about your looks only?"

"I beg your pardon," said Jyoti, trying to look repentant; "I ought to have talked about your looks. Shall I begin?"

Mukti got up in a rage. "I think you have gone clean off your head. I wonder, what made father send you. If you don't mind, I shall go now, I have no time to waste in listening to nonsense."

Jyoti jumped up and barred her way. "Please don't go," he said. "I have yet to tell you the most important thing."

"May I know, what that is?" asked Mukti. "Anything to do with the growth of your hair or your complexion?"

"It's not so important as all that," said Jyoti. "Only your father asked me to tell you that he has gone home again and given up the hotel. Grand-mother, too, will be down presently. So your ladyship will have to go home to-morrow and live there for the present."

As soon as Jyoti had finished, Mukti cried out, "What a silly you are! What's the use of telling all these to me? Unless father writes to Miss Dutt, she won't allow me to go."

Jyoti took out a letter from his pocket, saying, "Here you are. Thank you for reminding me."

Mukti took the letter, saying, "No wonder, the boys have nicknamed you the poet. You are star-gazing all the time."

"Well, there's scarcely anything, worth looking at down here, is there?" asked Jyoti.

A bell clanged loudly at this juncture. "Good lord," cried Mukti, "I have not done my hair yet, hope they don't catch me." With these words, she ran off. Jyoti walked out, twirling his walking stick.

As soon as Mukti's companions heard that she too was going home, they fell upon her like birds of prey. Krishnadasi was cast off and she went away to do a bit of much-needed packing.

Next day, happening to be Saturday, the girls had plenty of leisure. Mukti was selecting her clothes, as the weekly wash had just come in. Suddenly the hoot of a motor horn tore through the silence startling even the washerman's donkeys, who ran off in dismay.

Aparna ran to Mukti, crying, "Here Mukti, your brother has brought a car for you. Kindly ask him to desist from blowing his horn. This is not an institution for the deaf."

Mukti threw down the clothes and ran off to see Jyoti. Her hair blew in the wind and she twisted it up in a tight knot behind.

Jyoti was still bent upon giving them a bit of music. "Stop, for heaven's sake," cried Mukti. "Even the donkeys refuse to listen. I am coming in a minute."

Jyoti took away his hand from the horn. Mukti finished her packing at leisure, and appeared with a huge amount of luggage after about half an hour. Her companions flocked behind her. The sight of so many young ladies made Jyoti rather shy. He turned away his eyes.

As Mukti was about to get in, Krishnadasi whispered in her ear, "You too are not coming back my dear, mark my words."

Mukti gave her hair a playful tug and got in. Jyoti blew another loud blast and drove out.

(To be continued)

RAJPUTANA TO-DAY*

By RAMNARAYAN CHAUDHARY

RAJPUTANA to-day is not what it used to be a few centuries ago. In the middle ages, it was a land of heroes

and heroines whose examples inspired millions then and whose names inspire thousands still. But the Rajputana of to-day

* As states in Rajputana publish no administration reports as a rule, the figures quoted in this article are taken from the Census reports

of 1921, unless otherwise mentioned. These latter, though obtained from reliable sources, are open to correction.

scarcely inspires anybody. Let us review the events of the past in brief and see how their cumulative effect has culminated in the present.

With their relations of subordinate co-operation with the East India Company, established under the treaties of 1818 and confirmed by the Royal Proclamation of 1857, the responsibility of the Indian Princes was transferred from the people to a foreign suzerain. Despots as they were, they never owed any constitutional responsibility to their people. But before the advent of British Rule in India the Indian Princes, engaged as they were in perpetual warfare, internecine or otherwise, stood in constant need of active cooperation on the part of their peoples. They were bound by sheer force of necessity to treat the wishes of the subjects with due regard. The right coupled with the might of revolt against tyranny or misrule too lay in the hands of the people. The imposition of British paramountcy over the Indian States, however, wrested the might as well as the right of revolt from the hands of the people. Naturally, therefore, the responsiveness of the Princes towards their people declined as their subservience to the British Government increased. Side by side grew the helplessness of the people. Disregard of popular opinion developed into oppression on the one hand and helplessness into cowardice on the other. The British Government did and does interfere in the internal affairs of the states now and then. But it did so in reality only when its own interests were at stake, though always under the pretence of promoting good government. There has scarcely been a case of Government intervention in the unalloyed interests of the people. The worst of rulers have enjoyed immunity, while comparatively better ones have been punished, simply because the former contrived to please the imperial gods while the latter could not. Thus by depriving the Princes of their obligations and the people of their rights under the garb of protection of both, British policy in the states, ever so watchful of its own imperial interests and oblivious of its duties towards its wards, has succeeded in completely emasculating the seventy millions of Indian India.

Rajputana could not escape the effects of

this policy. Her sufferings were rather heightened by the fact that racial pride, inherited by the rulers, having been debarred from all outlet against external foes, found vent in their dealings with their own people. A brief survey of existing conditions will give the reader an idea of the effects produced by the political causes enumerated above.

The system of administration in all the 21 states of Rajputana is hereditary despotism. With the exception of Bikaner, no state has a legislative council. The Bikaner Legislative assembly, which consists of 45 members has only 18 elected members, the rest being nominated and officials. Even the elected members are returned not by a direct vote of the people, but by the Municipalities, which are official-ridden bodies. The Assembly resolutions are of a purely advisory character, the power to veto them rests with the executive, and legislation can also be enacted without reference to the Assembly. In all other states there is not even a semblance of legislation by popular consent. The will of the ruler and his executive is law. No distinction is made between executive orders and legislation. Both have the same force and are promulgated by the same executive authority without any fuss or form except for their publication, in some cases, in the State Gazette, where there is any. A circular or an order issued under the signature of a Maharaja or his secretary treats a certain act as an offence, determines punishment for the same and empowers anybody, judicial or otherwise, to exercise that power. Executive orders are issued taking away certain powers from civil and criminal courts and entrusting them to executive officers.

Local self-government of a tangible character is non-existent. Municipalities there are in most of the capital towns and a few others, but they are almost all official or nominated bodies. Out of the few that have an elected element, the Kotah Municipal Board is the only one that has an elected majority or a non-official chairman, the latter privilege having been lately withdrawn by the State. There are no local boards in any of the states in Rajputana. There are no village Panchayets except in Kotah and Bikaner, where too the powers of the Panchayets are very restricted and ultimate authority in all matters rests with the state executive.

There is no law in any state of Rajputana

guaranteeing to the citizen liberty of speech, liberty of the press, liberty of association and security of person and property. No court can issue writs of Habeas Corpus to protect the bodies of persons detained or deported without trial. Even as a matter of fact, these rights of citizenship do not exist anywhere. With the single exception of Jodhpur, there is no political association and save in Bijolia (Mewar) there is no trade union. Even these two bodies have had to pass through the ordeal of repression and are allowed to discuss only economic and social questions. Public meetings of a political nature and public organs dealing with politics are things unknown in Rajputana. Instances of arbitrary expulsion or confinement, proscription of newspapers and confiscation of property are not very rare. In a majority of the states, there are serious statutory restrictions on these elementary rights of humanity. But more potent than anything else to gag personal freedom is the atmosphere of general intimidation and indirect official pressure obtaining in the states. A few instances will better illustrate things as they are.

Act No. 2 of 1909 of the Jodhpur State provides :—

Section 7. Any subject of Marwar, knowing that any other person has received seditious pamphlets or prohibited newspapers or periodicals hostile to the British Government or the Marwar Durbar or any matter likely to cause disturbance of peace, must report the same to the nearest magistrate or police officer.

Section 8. No subject of Marwar shall harbour or give shelter to any person whom he knows to be a notorious seditionist.

Section 9. No subject of Marwar shall receive or keep in possession or distribute or help in distributing seditious writings or prohibited newspapers or periodicals hostile to the British Government or the Marwar Durbar or correspond or associate with notorious seditionists.

The Jodhpur Press Act of 1923 provides :

Section 2. Illustration. A cyclostyle is a printing press.

(e) Proscribed foreign publications include publications that have been proscribed by the Government of India or any of its local Governments or by any Indian State having a personal salute of 11 guns.

Section 3. No person shall within the Marwar territory keep in his possession any press for the printing of books, papers or newspapers, except with the permission of Mahkma Khas.

Section 5. No newspaper or book or paper shall be printed or published by any person or press within the Marwar territory except with the previous sanction of the Mahakma Khas.

Section 6. No seditious or obscene literature

or matter relating to state politics or such matters as are calculated to incite anarchical outrages or to acts of violence or to tamper with the loyalty of the army or the navy or to excite racial, class or religious animosities shall be printed or published within the Marwar territory by any person.

Section 9. No printing press or publisher in Marwar shall exchange its or his publications with any foreign publication.

The Alwar State seditious meetings and publications (amended) Act outdoes all. It runs thus :—

"A meeting of more than five persons shall be presumed to be a public meeting within the meaning of this Act until the contrary is proved. No public meeting shall be held for the discussion of any subject likely to cause a disturbance or of any political subject or for the exhibition or distribution of any written or printed matter relating to any such subjects. At any public meeting no such subjects shall be discussed or preached which are likely to do anything which may be contrary to the interest of Alwar State, its government, its sovereign or against the interests of His Majesty the King Emperor of India, his government or against the interests of any other ruling prince of India. No person shall concern himself or conspire in convening or organising or otherwise knowingly take part in the public meeting. No one may write, print or publish or circulate any article or document inside the state or outside it which has a tendency, indirect or direct, against the interests of His Highness the Maharaja of Alwar and his Royal family or his government or His Majesty the King Emperor of India or any other ruling prince of India. His Highness' Government, when necessary, shall proscribe the newspapers and books, etc., on the ground that they contain seditious matter. No person may subscribe to or import or hold in his possession any such article.

Such persons, whenever found, shall be punished with imprisonment for five years, or fine amounting to two thousand rupees. The offenders, if necessary, may be ordered to quit the state."

The minority administration of Jaipur, presided over by the British, issued this order against the writer of this article on 11th February, 1925 :—

"Whereas it appears from information received by the Durbar that one Ramnarayan Chaudhary, Editor of the Tarun Rajasthan, is stirring up discontent in Shekhavati and engaging in a campaign of agitation likely to endanger the public peace, it is hereby ordered that he be directed to remove himself from the territory of Jaipur state within 12 hours from the date of these orders and be prohibited in the future from entering any portion of Jaipur territory without the permission of the Durbar."

It is noteworthy that there is no time limit for the order and that the victim of the order is a bonafide citizen of Jaipur having his home, relatives and ancestral property in the State. In Bikaner no written orders or statutory restrictions are issued

against inconvenient activities. Official ingenuity manages to suppress them through verbal, through by no means ineffective, orders conveyed by subordinate police officers.

SLAVERY

Despite repudiations by the representatives of the Government of India and the Indian Princes to the League of Nations, slavery does exist in Rajputana. The number of slaves in this group of states is 161735. They are known as Chakars, Golas, Darogas and Huzuries and found in the palace of every Rajput prince and the house of every Rajput Jagirdar or feudatory. Men, women and children are openly exchanged as presents and articles of dowry and at times even sold, though secretly. They are allotted the hardest and meanest tasks and given the coarsest food and clothing or the castings-off of their masters. The latter have absolute authority over their persons and chastity, and regulate their marriages and divorces to their own convenience. Personal violence and outrages on modesty are not an uncommon fate of these unfortunate beings. Escapes are not easy. Legal formalities do not stand in the way of a state restoring a slave to his original master in another state. The difficulties of extradition presented by the British Indian Courts are overcome without much trouble by charges, often got up, of theft and other kindred offences against the refugees. The system of slavery prevailing in Rajputana is not only sanctioned by universal custom, but even sanctified by law in some states. Jodhpur provided such a legal sanction till as late as February 1926, while Kotah still retains it, inasmuch as no slave of a feudatory can be employed in the public services of that state without the consent of the master, and slaves of Bundi are ordained to be delivered to Kotah and vice versa without a *prima facie* case.

"BEGAR."

Begar or modern slavery, in the words of Mr. C. F. Andrews, is another curse of Rajputana. Under this system labour can be exacted with little or no payment by any official of a state from certain communities at all times and from others

on certain specified occasions. The communities doomed to perpetual *begar* are generally the depressed classes known as Balais, Bhanbhis, Bhils, Chamars, etc. Their number in Rajputana is 1803626, i.e., over 18 per cent. of the total population. They are generally requisitioned for clearing and building roads, bringing big game to bay, cutting grass for state stores, carrying loads for petty officials and doing all sorts of labour for encamped officers. *Begar* is exacted in the acutest form and attended with the greatest hardship to its victims on the occasions of vice-regal visits in the states. When the Viceroy's special train passes through Rajputana, the rail-road is lined by the human beings caught under the system of forced labour. They are posted at each telegraph pillar on both sides of the railway line with torches in hand and their backs towards the train. They have to wait from hours before sunset till the time the Viceroy passes off. As his visits usually occur in winter, which is very severe in Rajputana, the poor people suffer badly from exposure and some deaths from pneumonia are reported almost every year. Several states have lately legalised forced labour, though determined the wages. In most places, food is laid down as the wage and in some states remuneration in cash is fixed. But it is always inadequate in theory and often denied in practice.

Artizans, cultivators and other manual labourers are also required to render unpaid or ill-paid service of a compulsory nature to the states and their employees. Supplies and transport too are covered by the system. The Jagir areas are its hot-beds.

Factory labour is very scarce in Rajputana, but the little that there is, is no better off. There is no factory law. There are no provisions for education, old age pensions, compensations and maternity benefits for workers. Women and children are freely employed in all sorts of labour. The hours of daily work range from 12 to 15. In the 224 industries, only 19175 persons are employed. Out of them 895 are women and 1021 are children under 14.

AGRICULTURAL CONDITIONS

About 87 per cent of the population of Rajputana reside in the villages. Out of 9844384

persons, 6561623 are peasants and agricultural labourers. They depend absolutely on the produce of the land, which varies with the degree and punctuation of rain-fall. Most of the soil being sandy yields only one scanty harvest. Irrigated lands yielding two crops form a very small fraction of the whole area. Scarcity and famine are, therefore, chronic. There are no supplementary industries worth the name. To add to the cruelty of the situation, assessment of revenue is heavy. Formerly it used to be a share in the produce ranging from one-fourth to two-fifths of the gross output. Most of the states have since changed the levy from kind to cash. But the Jagir areas, which occupy a very considerable extent, retain the system of assessment in kind. This is very vexatious, and often oppressive, as it admits of a number of petty tyrannies. Even in the Khalsa or purely state territories, where revenue is levied in cash, the demand from the peasantry is, with rare exceptions, exorbitant. Few states have any revenue code. Assessment can be and is renewed and increased at the sweet will of the powers that be. Nor is land revenue the only state call upon the slender purse of the cultivator. There are a number of additional cesses, which sometimes present amusing and ingenious methods of exploitation. For example, in the Jodhpur State, the number of such cesses reaches upto a hundred. Except Kotah, no state has established co-operative credit societies or agricultural banks. The consequence is that the peasantry is heavily indebted to usurers. Chronic poverty, want of sanitation and medical relief, ignorance and disease have conspired to reduce his vitality to its minimum and a single epidemic sweeps away thousands at a time. The following figures for variation in population will speak for themselves:—
1891:—12171749; 1911:—10530432; 1921:—9844384.

Shikar (hunting) rules and reserved forests are another source of hardship to the peasant, who may not kill the jungly marauders teeming in the neighbourhood of his cultivation under state protection, even though they may work havoc with the crops and at times even take away cattle and human lives.

CRIMINAL TRIBES

Over a million persons, including Gujars who are cattle-lifters, are doomed to be criminals from the cradle to the grave. They

are treated as convicts without trial and have to report their movements to the police, whose treatment is hardly humane. No opportunities are afforded to civilize them.

CONDITION OF WOMEN

Purdah is rife among the Rajputs, Charans, Kayasthas, Muslim and other official classes. Education of women is poor. Out of a total population of 9844384 only 18851 women, i. e., less than 2 per cent. are literate. Child marriages are in vogue and widowhood is the fate of a large number. The following figures will show the gravity of the situation:—

Women:—4659493, Married:—2129155, Widows:—883289.

That is, to day about 9 per cent of the total population, over 20 per cent of the female population and over 41 per cent of the total number of married women are widows. The number of young widows is as follows:—

Below 5 years of age	416
From 5 to 10 years of age	2681
" 10 to 15 "	7786
" 15 to 20 "	14321
" 20 to 25 "	26570
" 25 to 30 "	43220

Polygamy is prevalent among the ruling classes and there is hardly a Maharaja and few Jagirdars content with a single wife or woman. The late Maharaja of Jaipur had more than 3000 women in his palace, of whom more than 2000 are still confined with in its four-walls under the benign British regency!

EDUCATION

Female education has already been dealt with. The condition of education as a whole will be illustrated by the following figures:

	No. of literates.	Percentage to population
Rajputana	331725	3.3
Alwar	22500	3.1
Bikaner	23844	3.6
Jodhpur	66910	3.6
Jaipur	82128	3.5

According to more recent figures the percentage of literates in Alwar has increased by .1 and in Jodhpur decreased by 6. If this state of variation be taken to be the average, the percentage for the whole of Rajputna comes down to 3.

The ratio of expenditure on education and royalty to the total revenues is even more illuminating. Let us take the professedly advanced states :—

State. Expenditure on royalty. Expenditure on education.

Bikaner.	11 per cent.	1.5 p. c.
Jodhpur.	16 per cen.	3. p. c.
Alwar.	50 per cent.	1 p. c.

The extent of primary education is according, to latest available figures, one school for 7011 persons or 31 square miles or 17 villages in Alwar ;

„ 12116 persons or 230 square miles or 27 villages in Jodhpur ;

„ 10307 persons or 364 square miles or 33 villages in Bikaner.

Private education is discouraged in several states. Alwar and Jaipur have standing orders forbidding the opening of all private schools without the permission of the state, while Jodhpur has placed prohibitive restrictions on non-official educational institutions.

MEDICAL RELIEF

There are no lightings, no roads, no sanitary arrangements and no hospitals or dispensaries in villages proper in any Rajputana state. People die in thousands every year for want of medical help. Good hospitals are provided only in the capitals and dispensaries in some important towns. The latest figures will tell their own story :—

	Jodhpur	Alwar	Bikaner
No. of medical Institutions.	27	10	14
Ratio to persons.	1 to 75000	1 to 70115	1 to 47120
Ratio to Sq. miles.	1 to 1400	1 to 314	1 to 1665
Ratio to villages and towns.	1 to 81	1 to 177	1 to 154.

	Jodhpur	Alwar	Bikaner
Expenditure on medical relief in ratio total revenue,	2.25 p.c.	.3 p.c.	1.1 p.c.
Royal expenditure in ratio to total revenue.	16.	50 p.c.	11 p.c.

POPULAR AWAKENING

These are the material conditions to which despotic rule protected by foreign arms has reduced Rajputana to-day. They were bound to cause discontent. The last decade has seen universal unrest and in some states of an acute nature. The people are no longer in helpless resignation. The adage 'there is no remedy against Raj and Ram' has no more force. The worm has turned. The loyalty of the subject has suffered a rude shock. The slumber of the masses is gone, though their suffering is yet largely unmitigated. The classes have begun to voice their feelings. Public criticism of the administration has been frequent and at times violent. Protests against infringement of civic rights have been attended with externments and imprisonments. Resistance to tyranny in rural areas has been more intensive, though at times crude. Refusal of taxes has been resorted to on a large scale and force has been freely employed to curb the 'revolt'. There have been wholesale arrests and firing has taken place in Alwar, Bundi, Mewar and Sirohee. Women have had their share in the joys and sorrows of the renaissance. A number of public organs, public bodies and public workers, small but determined, has sprung up with devotion to the cause of the uplift of Rajasthan. Those that have faith are convinced that her future will be brighter than her past. Let all her children join to make it a part of the new heaven that India is to be.

Dr. TSEMON HSU AT SANTINIKETAN

By N. C. GANGULY

IT was a pleasant function at which a warm welcome was accorded at Santiniketan to Dr. Hsu, the Chinese poet, scholar and traveller and late of the Peking University, on behalf of the staff and students of the Visva-Bharati Sammilani under the presidency of Rabindranath Tagore. The event has a deep cultural importance and

no less international significance, for rarely are such men met with from distant corners of the globe. Dr. Hsu, like a modern Hiuen-Tsiang, has come to India to see "the greatest of men and the greatest of mountains," as he put it, and to visit the Visva-Bharati establishment, which is taking the place of a growing Taxila in the India

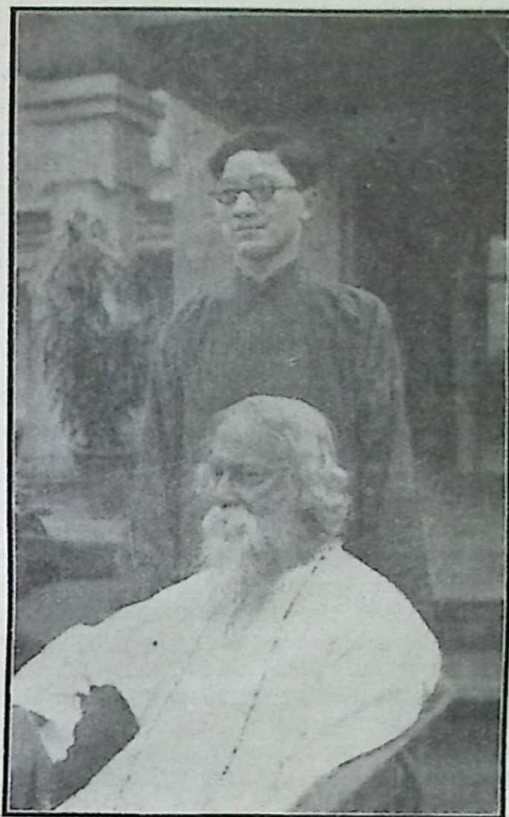
of to-day. He was the guest of the President. In the meeting for his reception he was visibly moved, when Pandit Bidhu Sekhar Sastri greeted him and Dr. Tagore at the door of the Kala-Bhavan (Arts Department) in true Hindu fashion, first by putting on their forehead the fragrant sandal-paste and then garlanding them with white flowers strung together.

The large hall was fittingly decorated by the students under the guidance of the well-known painters, Professors Nanda Lal Bose and Surendra Nath Kar. The whole atmosphere was thoroughly Indian, breathing the spirit of the ancient hermitage universities, under the brilliant electric lights and on the white alpana-painted floor. Lotuses from a neighbouring pond—symbolic of spiritual exuberance—increased the decorative motif of the hall, while sonorous music in Northern and Southern styles by the girl students under the able direction of Mr. D. N. Tagore enlivened the occasion. Tea, and light refreshment on lotus leaves were served by the girl students and each guest was presented with a full-blown lotus flower on its long stalk.

Dr. Hsu was seated at the head of the hall with the poet and Pandit Bidhu Sekhar Sastri, the Principal of the research department. After the first song Rabindranath welcomed him heartily in a short and touching speech. He made personal references to the Chinese poet's invaluable help during the time the Indian party was on tour in China. His words were full of affection for the rising poet, scholar and traveller of China, who could fortunately come from such a great distance to spend a few days in Santiniketan. That a lasting friendship has grown up between the great poet of India and the young and rising poet of China was evident from every word, and Rabindranath expressed his deep appreciation of the culture of that most ancient country and its people. Their kindness and hospitality made an ever-enduring impression on him. He stressed the fact that he went to China not as a Nobel prize-holder, but on a truly poetic mission with a really poetic message seeking international amity and friendship, re-interpreting and re-establishing the age-long Maitri formulated by the sages Confucius and Buddha.

"Political ambassadors are sent out to-day," said the Indian poet, "by the nations of the world to distant countries; their

object is gain; their business is self-interest. But no nation sends out poet-ambassadors. I went to China on no political mission. My message was of friendliness between India and China. You accepted me most cordially as a friend and I am sincerely grateful for that." Incidentally he added that the despatch of Indian troops to China some months ago by the British was against the wishes of the Indian people, and he



Dr. Tsemon Hsu and the Poet Rabindranath Tagore, at Santiniketan.

personally, disliked it thoroughly. In the olden days they overleaped mighty obstacles in order to make friends with others. It is a pity that nations fight one another when communication has become so easy in modern times.

"There has been close and intimate connection between India and China from very ancient times. I wanted to revive it again in a fresh way. This friendly relation was somehow broken for some time. Those, who had established it in the past

had never been politicians with armed soldiers behind them. Those Indians of yore over-leaped the strong walls of the Himalayas with all the wealth of their mighty spiritual realisations in response to the most human call of finding and founding cultural connections of abiding interest and value.

"I saw caves at many places in your country, and in these caves the great Chinese sages spent their days in meditation and spiritual exercise. There it seemed just as if the memories of my past lives came back to me—just as if these very sages and recluses were reborn in the spirit within me and urged me on to my mission as a poet-ambassador to your vast and ancient land. I shall ever remember the spontaneous and natural welcome accorded to me. Particularly about you, I recollect very well the day you first came to me. Your approach was so natural, so friendly. I wished then that the love received from you and your people might some day be shown to you when we should be able to welcome you in our midst. You are here now with us all. You are able to see for yourself the work I am doing in this Ashram, the life that is led by us all. On behalf of the whole Ashram I welcome you most cordially. In this Ashram where I live, I try to create things not simply as a poet in the poetic way. You saw me in your country as a poet only, which was only a part of my life, though quite an important and large portion. You will find me here more fully in and through my works. You will see how the poet is trying to realise his dreams in the shape of things created through effort and striving.

"We have invited the whole world to this Ashram; we want them here as honoured guests and it is my earnest desire that you will kindly carry this message of friendship to your country when you return from India."

Dr. Hsu was deeply impressed by the words of the poet and, after another song by the boys, made a suitable reply, which was charged not only with personal reminiscences and friendship, but with sincere appreciation of the ancient history of the two countries of India and China. It was clear to all that the young scholar and poet had carefully studied and understood the meaning of that history in its old settings as

well as in forms of modern thought. In him this age-long chain of relation symbolised one of the greatest facts in human history. He vividly pointed out how Indian messengers of friendship bore to distant China their great ideal and lived and spent their holy lives in meditation in the quiet recesses of the country where they preached the message learned in this land. Addressing Rabindranath Dr. Hsu said: "For long we did not hear that voice of India. It was Mr. Elmhurst who gave us the news of your proposed visit to China. We anxiously looked forward to the day of your arrival. We have in our country a sacred peak where many recluses spent their days in spiritual exercise. One day very early in the morning I looked to the East from this mountain peak. Dark clouds were then hanging in the Eastern sky, but slowly the rays of light burst forth and the sun rose in his wonderful glory, having pierced asunder the thickly gathered darkness. I thought that morning that you would come exactly in this way—just like this you would appear in the darkening scene of China's national life. This thought of mine, so full of hope and joy, was expressed in one of my poems of that time.

"Then I remember your actual arrival. At the port, from a distance, I espied your straight, peaceful, sage appearance. I felt that the darkness had given way and the sun had risen above the horizon. We accepted you as one of our own. Personally I felt as if I had regained a dear relative of my own. I called you my grandfather and reciprocated fully the love of a grandfather which you showed to me. But I was not satisfied then with only having you in our own country for a short time. I longed for the day when I might be able to see you in your own country at your home amidst your works. In the past, pilgrims used to come to India to see the land of the great Buddha. From this country too religious preachers went to China carrying the message of Buddha. Our pilgrims brought their offering of loving faith in the days gone by. The new message of peace of the modern age was borne by you to our ancient country. I have likewise come as a pilgrim of the new age to place before you my humble offering of deep reverence. I am now making this offering in person to you and to all of this Ashram, so that you may kindly accept it from me. I shall always look

back with pride to my sojourn here and keep it ever fresh in my memory."

After the meeting many thronged round Dr. Hsu and made many curious enquiries

for a pretty long time. Great interest was evidently roused by his talk. He was also much pleased to find so many people interested in China and the Far Eastern problems.

THE SPIRIT OF WOMANHOOD IN ROERICH'S ART

By FRANCES R. GRANT

"WOMAN above all is destined to bring into the world the joy of the near future."

With these words, in his "Joy of Art" Nicholas Roerich, one of the most towering artistic figures of our day, several years ago pronounced his apostolate of the spiritual destiny of woman.

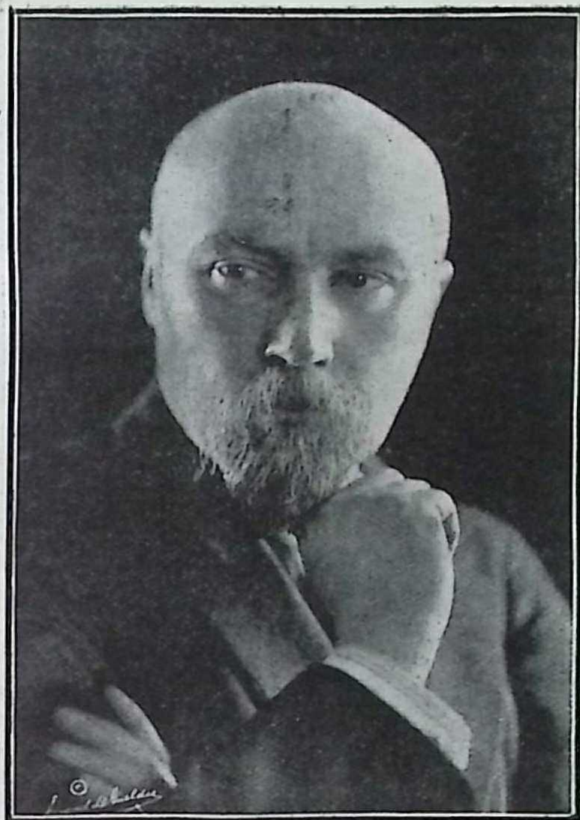
It was not even necessary for Roerich to translate this feeling and this doctrine into the medium of words. For he had done this long since in his painting: into his art he had transmitted this faith in womanhood, and had revealed his ardent and profound prevision of the place of woman in the coming evolutionary change.

If, as a certain writer has said, George Meredith will ever be beloved of woman because he liberated her, then Roerich will be ever revered of woman because he summoned her to a ritual of spirit. Thus he has more than liberated her; he has extolled and exalted her. He has seen her as an advocate of the new spiritual destiny of humanity; and counted her as the ally of a deific force leading the world onwardly in its cosmic evolution.

To know Roerich's stirring evocation to woman, one needs but study the paintings which he has created, or look at the various acts of his career. Of the 3000 paintings completed by this seemingly never-ceasing creative inspiration, it would be impossible here to cite all works, but let us glance at some of the later works. These have fortunately been made permanently available to lovers of art through the foundation of the Roerich Museum in New York devoted to the art of the master and, incidentally, one of the few such museums in the entire history of art.

Perhaps one may first turn to his series

of panels "Dreams of Wisdom" to affirm this tribute which he pays to the mystic powers of women. These twelve panels were finished in London—and the Roerich Museum in



Nicholas Roerich

America has two, "Song of the Waterfall" and "Song of the Morning". In both of these, as in "The Language of the Birds" of the

same period, one at once ascertains Roerich's belief in woman as the ally, the confidante if one will, of nature. All of these works have within them something of the pristine clearness of the East, and the women seem like no one woman, but are the symbol of all women. One is reminded of the legends of Krishna and the Gopis—woman as the dedicated and joyous worshipper. In the "Song of the Waterfall," the woman stands at the foot of a waterfall and beneath her feet are a cluster of water-lilies from which she has plucked one in "Song of the Morning" she is caressing a gazelle, while in the "Language of the Birds" she seems to catch the whispers of the parrot at her shoulder. In these works, is the feeling of woman merging with nature; there is a one-ness and a harmony between them, an understanding which translates itself in the emotions of the woman and the tenderness of her gestures toward the things of nature.

Another painting completed about the same time as the series is "Daughters of Earth." Here Roerich has made incarnate those lines of Genesis which suggest the tremendous and heroic generative forebears of the earth and the spirit. This picture—called by critics the 'Black Opal' because in colour and design it suggests the ever changing, elusive and radiant quality of the opal—seems of a world new-born, before it was sombered by the conceptions of too-human man. Before a rocky cave which looms up in crystal green splendour, sit the four Daughters of Earth. They quietly await, because they know that within them dwells all the future race; earth is their field of glory because they have chosen it, they willingly have sought this portion to be the mothers to men and to bear the brunt of human burdens in upward trend of life.

And the 'Sons of Heavens'—they who will father these sons of earth? At first one does not see them, but gradually within the flaming parapet of clouds, from out the agitated movement of the heavens suddenly

emerge the forms looking out and downwards; heroic radiant brothers of compassion. It is a painting universal—this cosmic union of the earth and heaven.

It is singular that America should have produced from Roerich's creation also "The Messenger." Here is the annunciation, re-lived. But this is an annunciation that will come to all women. The painting is of an interior. Purple figured hangings envelope the house as in a veil. A woman, softly, quietly, expectantly stands at a door which she has opened to the knock of the Messenger. And He is standing upon the threshold without. Behind him through the door lies the dawning landscape, white and flooded in silence. Life is not yet astir, and only his steps leading, one marks, far off into those realms whence he came. He is a



Dream of the Orient By Nicholas Roerich

distant traveller, and his message? Perhaps the annunciation to womanhood that dawn is rising and that her hour is come.

Again, in his recent series of 'Himalayan' paintings sent back but lately from Asia, and perhaps the summit of his art thus far, there are several paintings which embody this gospel of woman's ascendancy. One of these works, Roerich has entitled "She who leads" in "His Country Series."

This work is painted in sight of the Himalayas—the Everest rising up majestically through its veil of clouds. Dawn is over the earth and mountains, heavens and



"The walk of Kuan Yin" By Nicholas Roerich

floating seas of mist are roseate in the glow of the first sun-light, the ritual of nature. Before the curtain of this moving pageantry, setting for the play of men, two figures stand out in relief. A light-robed woman—she who stands for all woman-kind—poises lightly upon the crest of a precipice. Her radiant beauty recalls Kuan Yen that beloved deity of the East, goddess of Mercy. Cautiously making his way over the impending glacier, a man, a pilgrim, feels his trails upon the narrow ledge, touching the garment of Her, as if in want of help. The woman reclines towards him, in a gesture combining at once benignity and tenderness, it is the helping gesture of the attendant guide.

In beauty of colour, of design, the painting again is evidence of the creative mastery of Roerich, as artist. In its philosophy, it bears witness to Roerich's all-containment as personality, as philosopher. If one may translate his work into their suggested word, may one not say that Roerich sees here

woman as the constant helper of the evolutionary forces of life?

Another of these Himalayan paintings, which in its new way, hails victory to woman, is his "Serpent." A sea is here, leaping upward waves on waves which meet the surging sky as in a great rhythmic agitation of the world. From out the depths of the sea emerges the mother of mysteries with her attending daughters. The forms evoke the memory of the world. Behind them spread over the sky is the wisdom dragon of the East. Here is a merging world, where elements and men link in a harmonious symphony. Is this Lakshmi or is it Aphrodite who emerges, wisdom-wise? It may be either, it may be both, for they are one; and East and West become no longer divisible, they are linked through the power of womanhood.

In the same series is his "Remember." Again we see Everest no longer roseate, but blue—the blue of full morning, sunlit. The plateaux give way to gorges, which rise



"The Serpent" ("Banners of the East" Series) By Nicholas Roerich

again into the higher terrestrial summit. And in the foreground is a rider setting out upon his white horse, mission bound. He has paused and looked back toward the starting point. There, two women stand bidding him god-speed, perchance, but in their glance he spells the remembering challenge to victory.

Again in "Star of the Mother of the World"—Roerich indicates his belief in the leading star of womanhood. Here is deep green night upon the desert, full-starred. Over the picture lies the silence of an approaching revelation. Upon the trails, across those sandy dunes ride four in a cameled caravan. The night of the Magi repeats itself, as it will ever repeat itself—but now it is the Star of the Mother which beckons the pilgrims on their way. Shall that Star of the Mother—for so the East calls Venus which is now hastening earth-wards, be the lodestar beckoning onward to a new night of joyous tiding?

As a final, as the most convincing word, one may say, which Roerich imparts upon the belief in womankind—must be mentioned the two paintings "Mother of Tourfan" and

"Mother of the World." The former is the Mother and child from perhaps the earliest conception known, found in the frescoes of Tourfan. In this conception of the Holy Mother sprung on the soil of the East, one may go back centuries, even eons; here is the Holy Mother as early man of all nationalities conceived her—all-beneficent, all-giving.

Of Roerich's "Mother of the World" one may say as had been said of Roerich's paintings before—its beauty can hardly be transmuted into words. Here is the Mother of all living men; here is the mother of a world's spirit.—In a world-beyond world, canopied by heaven and the stars, sits she whose image has been worshipped as Isis, as Ishtar and come down the ages, the Holy Mother of all religions. Roerich has enveloped the entire painting in a blue as of the Eastern night. Infinite eternity are in the depths of this creation; boundlessness of earth is here. This figure of Benevolence broods over the cosmos, ever-compassioned, ever-watchful—mother of all the Sons of men.

To those who have seen this in the Roerich Museum, it is a revelation how this



"Remember"—("His Country" Series) By Nicholas Roerich

painting summons the deepest spirit of women. Many stand long and silently before it: many even weep before its vista, held by its suggestion of the silences which intone their symphony to the ear and the spirit of the one who hearkens.

And, so, Roerich—as perhaps the outstanding figure in the artistic and cultural world of today—pronounces unequivocally his belief in the life of womankind, and in her mission. He reiterates in his work that dedicated belief of the East—which beholds the rising star of the Mother of the World approaching the world and enveloping it in her embrace of benevolence.

In the history of culture, Roerich is a unique figure—and his championship of womanhood comes from a voice which has long led the educational cohorts of a score of countries. There is in his art a ceaseless flood of activity. A surging of creative power which endlessly seems to inspire and to invoke, a feeling of a coming apotheosis of spirit.

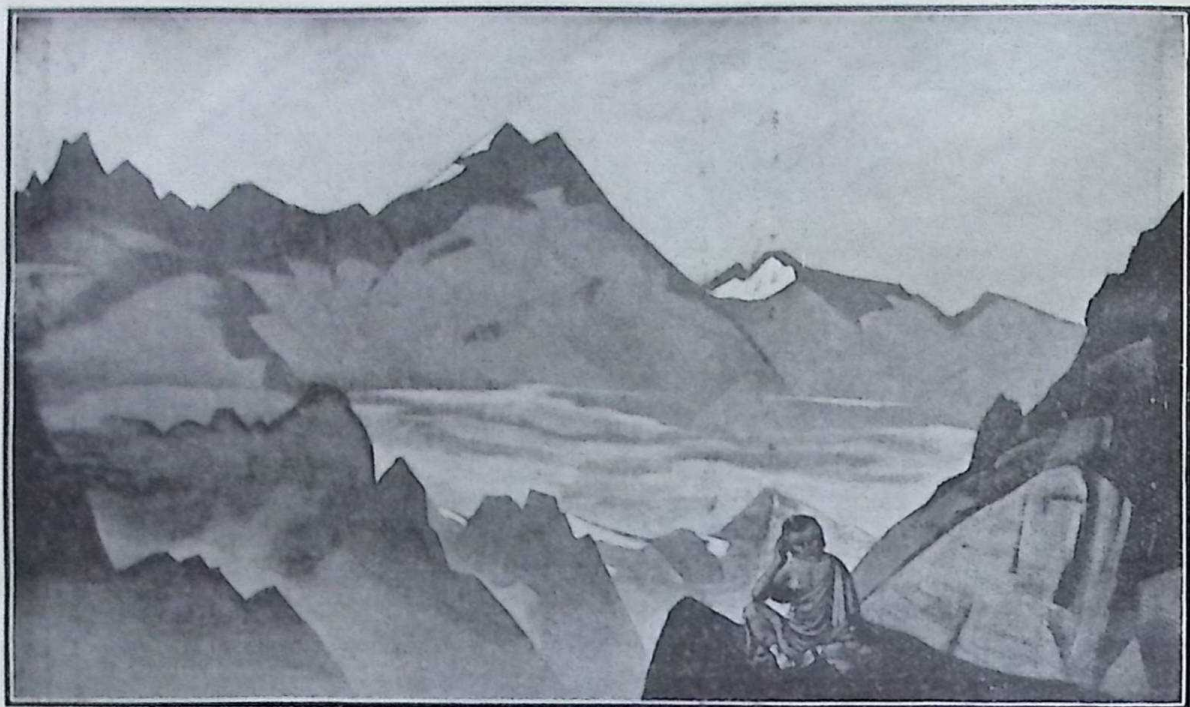
"When we speak of brotherhood, of love

of harmony", says Roerich, "we are not repeating absurd, unbecoming, old-fashioned words, but words pertaining to the immediate practice of life. A miracle is being performed in the midst of life, in the midst of action, amidst intense harmony. The visions of night are being transformed not into fables but into the phenomena of happy communication with the paths of the Blessed.

"The window open into the darkness will bring us the voices of the night, but the call of love will bring the answer of the Beloved, A new world is coming."

Several years ago when Roerich exhibited his works in London, the critics of England and of Scandinavia entitled him the prophetic painter, because in his pre-war paintings, completed when the world still basked in a silence of satisfaction, Roerich saw conflagration ahead, doom was over the grey world.

But now Roerich perceives a miracle. He is not frightened by the agitation of life, by the unrest, by the chaos—he sees victory. His call is loud and clear—on to the coming



"Milaraspa"—One who Hewkned ("Banners of the East" Series) By Nicholas Roerich

of a new day, a day when the new sun will rise over an earth refreshed and full of awaiting!

This essential beauty Roerich sees in the woman of India. As he recently said, "Many things may be changed in India but I would greatly regret the disappearance of one thing—the delicate Sari, full of its tender shells, and which seems to glide along as a sacred cloud. From palace to village, I recall this flowing veil and the woman bearing her water. Is it not from this source that shall come the new rejuvenation of India?"*

And passing through India, Roerich ever beholds the Hindu women in the light of her potent influence: he writes:

On the banks of the Ganges, a woman quickly telling her rhythms, perform her morning pranayama on the shore. In the evening she may again be there sending down upon the stream of the sacred river a garland of torches as prayers for her children. So that these fire-flies of a woman's soul, prayer-inspired, flit for long upon the dark surface of the waters."

Or again:

"On the fields are standing, in circles the figures of white ceramic horses. For what are these resplendent mounts? Upon them, the spirits of women are said to go galloping through the night. Barks which are doubled during day in the house—

hold tasks, during the night are made erect in flight. Shall one say it is a goat's leap to the gathering of witches. No. It is the flight of the Valkyries—the virgins of the air pursuing a beautiful and wondrous future.".....

"Each day of woman's hand moulds the sand at the entrance of the house into a special design. This is the symbol that within the house all is well. There is neither sickness, death or discord. If there is no happiness in the house then the hand of the woman become stilled. A seeming shield of beauty is placed by the hand of the woman upon the benevolent hour of the house. And little girls in school are being taught a variety of designs for the signs of happiness. An inexplicable beauty lives in this custom of India."

Roerich's universe of which Andreiev wrote that it was the "realm where the eternal word of God and man came forth speaking eternal love and eternal wisdom"—Roerich's world is ever illumined by the Star of the Mother—the star of the East. For him the time is soon coming when the morning stars shall sing together the harmonies of their celestial song.

It is a world of which Mary Siegrist well wrote—

"—There are those who say
They too have touched those shores and seen
What they have seen and heard
What they have heard—

And all alike are dumb who try to tell of them,
And these shores travellers say are phantom ways
While those front high upon reality."

* Quotations are from "Himalaya", Monograph on Roerich's art; Pub., 1926, Brentano's, New York.

ENAMELLING IN ANCIENT INDIA

By KEDARNATH CHATTERJI

"ENAMELLING is the master art-craft of the world, and enamels of Jaipur in Rajputana rank before all others, and are of matchless perfection."^{*}

So wrote G. C. M. Birdwood (later, Sir George Birdwood) in 1880. Today, although like a whole host of other Indian art-crafts, it is almost extinct, enamelling can yet rank with the very first in a world competition.

There can be no doubt about the fact that this art attained a very high standard of perfection in this country and that, until very recently, the methods of technique followed was very much Indian in nature. Latterly western methods and materials have been introduced and, as is usual in this country, the master craftsmen not being taught to improve on their time-honoured methods in the light of modern science, the new-comers are wiping out the established houses. The traditional art and skill of the Indian enameller is thus perishing for ever, the cheap and shoddy exterminating the costly but the exquisite. This is not the place to describe this particular Indian art-craft in detail. Those interested may be referred to the following:—

Jeypore Enamels—By Lieut. Col. S. S. Jacob, R. E. and Surgeon-Major T. H. Hendley.—W. Griggs, London, 1886.

The Industrial Arts of India—G. C. M. Birdwood.

The Arts and Crafts of India and Ceylon. Ananda Coomaraswamy. T. N. Foulis. London. And the various articles on jewellery and enamel that appeared from time to time in the *Journal of Indian Art*.

It is proposed in this article to go into the history of this art with regard to the question as to how long it has been known in India.

Hendley considers that it was probably introduced by the "Turaniens" (Scythians) and gives the basis of his deduction as follows—

"Labarte in his *Hand-book of the Arts of the Middle Ages*, endeavours to prove that the art of

enamelling, originated in Phœnicia, and thence found its way into Persia where it was known in the reign of Chosroes (A. D. 531 to 579). The Greeks and Indians in their turn, he thinks, acquired the art from the Persians. He, however, mentions that Mons Panthier in his *Histoire de la Chine* quotes a document, in which it is stated that a merchant of Yuechi, or Scythia, introduced into China, in the reign of Thaisouli (A. D. 422 to 451) the art of making glass of different colours.

"We may therefore, justly conclude that enamelling, which is only a branch of the art of vitrification, was known at an early period, if it did not originate, in Scythia, the home of the Turanians. In the Boulak Museum, at Cairo, some of the jewels of the Queen Aahhotep (wife of Aahmes I. of the 18th dynasty) who lived about B. C. 1700, are ornamented with blue glass and a species of cloisonne enamel. These facts seem to indicate a Turanian origin of the art, and there are many points connected with its practice in India which would appear to confirm the theory. It is remarkable that the best enamellers in Europe have been the Etruscan Florentines, and in modern India the Sikhs, both, it is thought, of Turanian descent."—T. H. Hendley in the *Journal of Indian Art*, No. 2 (1883) article on "Enamel-Minakari".

Birdwood is of the same opinion, although he does not give any reasons beyond the following:—

"It is probably a Turanian art. It was introduced into China, according to the Chinese, by the Yuechi, and was carried as early, if not earlier, into India.—G. C. M. Birdwood in *The Industrial Arts of India*. New Edition (1880). Page 167, article on "Enamels".

Coomaraswamy is content with saying:—

"Enamelling is essentially a Northern Indian art, and in origin probably not Indian at all". Ananda Coomaraswamy in "*The Arts and Crafts of India and Ceylon*", 1913, p. 15g.

Baden-Powell in *Punjab Manufactures* gives it as his opinion that the art came from Kabul to the Punjab.

Apart from the above, so far as I know, no opinion has been given on the ancient history of this art in India.

So far as is known today Rajah Man Singh's staff of state is the oldest piece of enamel in India, of which the history is known, dating back to the time of the Emperor Akbar. (Hendley, *Jeypore Enamels*.)

But it is stated that Rajah Man Singh brought his artisans from Lahore. (Hendley, *Ibid*). Therefore it is probable that the art

^{*}*The Industrial Arts of India*. By G. C. M. Birdwood, C. S. I., M. D. (Edin.) The above quotation is the opening paragraph of the article on enamels.

had been flourishing there some time prior to that date. Even then, however, we do not get much beyond the post-Mahomedan invasion period. And, therefore, Hendley's theory about the Scythian period (i.e., about the 1st century of the Christian era) being the time of introduction of this art seems to be the earliest date that the history of enamelling in India can lay claim to, and that, at the best, by a wide stretch of imagination.

Philologically we are worse off, if any thing. The common Indian term denoting enamelling is "Minakari", a word of Persian origin, so I am told. We do not possess any word of distinct Sanskrit origin that can be said to mean enamel or the art of enamelling.

Summed up, it seems as if India came to know of this art through the agency of the Muhammadan invaders or, at the earliest, through that of the Scythians.

Therefore, the earliest date that could be ascribed to the beginnings of this art in India, in the opinion of authorities on the subject, would be sometime during the first century A. D.

Now let us go a little deeper into the circumstantial evidence on the matter, for Birdwood and Hendley have theorised on assumptions based on similar evidence, and later writers have either followed them, or been content with the expression of non-committal opinions.

All who are familiar with the technical methods of enamelling know how closely that art is related to that of glass-making specially with its finer branches, such as ornamental glass-ware, imitation gems, decorated beads, etc. The following extract from the *Encyclopaedia Britannica* is given for the information of such as are not:

"Enamel (formerly 'amel' derived through the Fr. *amail*, *esmail*, *esmail*, from a Latin word *smaltum*, first found in a 9th century life of Leo IV.), a term, strictly speaking, given to the hard vitreous compound, which is 'fused' upon the surface of metallic objects either for the purpose of decoration or utility. This compound is a form of glass made of silica, minium and potash which is stained by the chemical combination of various metallic oxides whilst in a melted condition in the crucible". (*Ency Brit.* 11th ed. vol. IX. P. 362. Article on Enamel).

Needless to say that, although there are many kinds of true enamel of which the composition varies from what is given above (silica, minium and potash) they all fall

within the definition of glass, in as much as they are all composed of metallic silicates and borates, mutually dissolved, forming congealed solutions with all typical physical characteristics of substance termed amorphous vitreous bodies.

Therefore, enamelling may be taken to be a highly specialised branch of glass-making now so developed as to form a separate industry. It is probably for the reasons given above, that we find that the history of enamel is tied up with that of glass. In this way all countries or peoples who can claim an indigenous origin for the art of enamelling can almost without exception, as far as is known till now, claim an equally ancient—usually more—history for their knowledge of glass-making. Egypt, Assyria, Phoenicia, Greece, Rome, none are exceptions to the rule.

Conversely, all countries and nations that have an ancient and long continued history of the art of glass-making can also, almost without exception, lay claim to that of the art of enamelling, in some form or other.

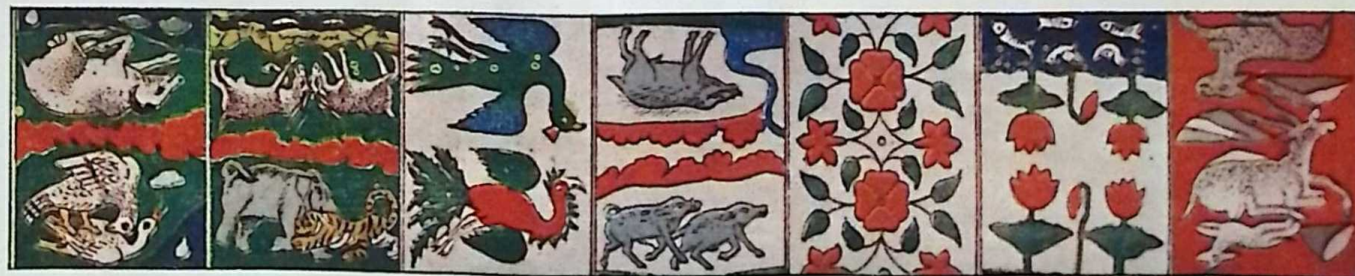
It is not possible here to quote chapter and verse in support of the above statements, but those interested can verify the same by looking up Perrot and Chipiez's *History of Art* in various ancient civilisations and similar other treatises.

A comparison of the histories of enamel and glass in various countries as given in monographs on the subjects, such as "glass" by Edward Dillon (Connoisseurs' Library, Methuen) and Cunyngame's 'Enamel' etc., will amply bear out my inference.

Therefore, I think it would not be very illogical on my part to deduce from what has been said before, that all such nations as had attained a high standard of proficiency and skill in the art of glass-making were very likely to have discovered that of enamelling for themselves. I do not claim that such discovery would necessarily mean specialized knowledge or very skilled craftsmanship later on. But it would certainly indicate the knowledge of the rudiments of the craft.

Now, as far as the glass industry is concerned, there can be no doubt that it was known and practised in India for a long time prior to the Scythian incursions, as references can be got from reputed ancient texts of Ayurvedic works, Arthashastra, Sukraniti, Amarakosha, Pliny, Periplus, etc.

The extent of the progress made can



PORTIONS OF RAJA MAN SINGH'S ROYAL STAFF

be gauged from the fact that Pliny records that imitation precious stones were made in India in his time, (Pliny xxxvii, 20) It would, therefore, seem quite probable that Indian glass craftsmen of those days possessed sufficient technical knowledge to enable them to discover and work out the rudiments of enamelling.

So far for assumption. Now to turn to facts, that is, to the question as to whether there is any tangible proof that they did know anything about enamelling in those days.

Books on the subject of scientific and technical knowledge in Ancient India do not give any reference to this subject. Neither do translations of Arthasastra, etc. Lexicographers have no word of which the meaning can be definitely said to be enamelling.

Having failed in this search I decided to examine the various processes, etc., described in the Arthasastra in the chapters on "The duties of Superintendent of gold in the goldsmith's office" and "The duties of the state goldsmith in the high road", to see if any process similar to that of enamelling are described therein.

In the course of the search I came across the following passages in विशिखायाम् सौवर्णिक प्रचारः Chapter.

घन सुषिरे वा रूपे सुवर्णमृन्मालुका हिगुलक कल्को वा तसोऽवतिष्ठते । दृढवास्तुके वा रूपे बालुकामिश्रं जतुगान्धार पंकोवा तसोऽवतिष्ठते । तयोस्तापनमवध्वसनं विशुद्धि । सपरिभायडे वा रूपे लवणमुल्कया कटुशर्करया तप्तमवतिष्ठते । तस्य क्वाथनम् शुद्धि ।

Bhattaswami's commentary on these passages is as follows:—

घनसुषिरे घनञ्च तत् सुषिरञ्च घनसुषिरं तस्मिन्, रूपे कटकाथा-भरणे, न सुवर्णं मृत्सुवर्णं मालुका च धातुविशेषः हिगुलककल्कः जातिहिगुलककल्कः तप्तः प्रताप्यप्रक्षिप्तस्मृत्ये वतिष्ठते गाढ वास्तुके घनघटितपीठवन्धे रूपे लंकरणे बालुका मिश्रं पूर्वोक्तसुवर्णबालुकासहितं जतुगान्धारपङ्कस्तीपदकस्तप्तोऽवतिष्ठत इति । शोधनमाह तयोरिति तयोर्धनसुषिरवास्तुकविषयोस्तापं दाहः अपध्वसनं तापानं विशुद्धिः शोधनोपायः सपरिभायडे () वा रूपे वेष्टितमणिवन्धे लवणम्प्रतीत-मुल्कया ज्वालयककटुशर्करोपेतः तं कटुशर्करया मृदुपापानजात्या सह तप्तमवतिष्ठते । तस्य शुद्धिर्वेदरामलोदकेन सह काथनं विकारान्तरमाह,—

Shamsatry (*Kaut. Arthasastra*, second edition, Mysore) translates the above as follows,

"In a compact and hollow piece (*Ghana Sushire rūpe*) small particles of gold-like mud (*Suvarna mēnalukah*) or bit of vermilion (*hingulaka-kalkah*) are so heated as to make them firmly adhere inside. Even in a compact piece (*drdhavastuke rūpe*), the wax-like mud of Gandhara mixed with the particles of gold-like sand is so heated as to adhere to the piece. These two kinds of impurities are got rid of by hammering the pieces when red-hot.

In an ornament or a coin (*Sapari-bhāde va rūpe*) salt mixed with hard sand (*Koṭṣārkara*) is so heated in flame as to make it firmly adhere to (the ornament or coin). This (salt and sand) can be got rid of by boiling (*Kvāthana*.)"

A foot-note gives the meaning of *Kvāthana* as boiling in the acid of the jujube fruit. The translation is inaccurate in my opinion, the learned translator being probably hampered through want of technical knowledge of the subject matter. A paraphrase in the light of the commentary is given below.

"In massive and hollow (scooped out in places ?) ornaments (such as in hollow bangles—comm.), "earth-gold" sand (or powder) and the regulus of cinnabar ore, subjected to heat, firmly adhere inside. On compact solid ornaments, sand mixture with lead paste (जतुगान्धारपङ्क—minium paste ?) subjected to heat will firmly adhere. For those. burning (ताप=दाहः—comm.) and hammering is purification. On ornaments like solid bracelets, a mixture of a salt-like substance (लवणम्प्रतीतम्—comm.—natron ?) and sand from soft stones, when raised to an incandescent heat (उल्कया=ज्वालय—comm) firmly adhere. For this kind, prolonged boiling in a decoction of acid jujube fruits—and decomposition thereby (विकारान्तर—comm.)—is purification."

Therefore the translation should be as follows:—

"In the case of massive hollow ornaments a mixture of 'earth-gold' powder and cinnabar regulus firmly adheres inside the hollow, if subjected to heat. A (particular) sand mixture, together with a leaden paste, firmly adheres to compact and massive ornaments, when subjected to heat. The purification (i.e., separation of the adherent impurities) in such cases consists of burning and then hammering. On ornaments like (jewel set ?) bracelets, a mixture of salts and soft sand-

stone powder firmly adheres when heated to incandescence. For such the process of purification is by prolonged boiling in the decoction of acid jujube fruits."

To those who are acquainted with the technology of enamelling the above processes would be apparent as being that of enamelling, and that for reasons as given below.

First of all certain terms used in the text have to be discussed.

सुवर्णमृत्तिका। Shamsastry translated this as "gold-like mud". The commentator says clearly that "it is not gold, it is earth gold sand", a metalliferous substance." I think it is most likely decomposed pyritiferous shale, since pyrites was known as स्वर्णमादिक on account of its Goldlike lustre. In any case, it is a sandy earth containing metallic bases.

हिमालकलक। Literally, Cinnabar regulus. It would be a bituminous residue with the gangue, containing decomposed pyrites and alkali from wood ash used in the smelting (Arthasastra, Ch XII Conducting mining operations and manufacture), or it may be a mixture of ferrous salts, alum, borax, salt, etc., used in 'killing' mercury (Hindu Chemist-P. C. Roy. Vol I. p. 40), together with the quartz and pyrites of the gangue.

जुगुन्धरपाक—Shamsastry translates this as "the wax-like mud of Gandhara". The Commentator gives स्त्रीपदकः which Jayaswal and Banerji-Sastri consider to be सीसपंक. Now a certain variety of lead ore is still known as Surma Kandahari (i.e., of Gandhar) in Punjab (Baden-Powell, Econ. Prod. of the Punjab, p. 103).

Further, the substance known as Silajatu in the Indian markets is a basic mixture of Sulphates, Carbonates, etc., of Aluminium, Iron, etc., with Silica, lime, etc., as impurities. In view of the commentary, probably *Jatugandhar* means some decomposed lead ore.

Now for the reasons for considering these processes as being enamelling.

1. The ingredients of the applications.

(a) "Earth Gold" sand and cinnabar regulus. It is a vitrifiable mixture of sand, metallic salts from pyrites and the regulus) and alkalis from the shale, the wood ash and the regulus. This view is made more probable in view of the directions given for its disintegration in the purifying processes (See below).

(b) "Sand mixture" and leaden paste, probably containing the gangue of galena ore as well. This is an ideal enamel mixture. If *Jatu-Gandhar* be impure *Silajatu*, even then the mixture is eminently vitrifiable.

(c) "Lavana Pratita" (may be natron or any other basic salt) and sand from soft sandstone (containing Silica together with alumina, lime and other alkalis from decomposed felspar). This also is a very common vitrifiable mixture.

2. The process of application. In every case the application is made to adhere by heat. Shamsastry uses the following words—"so heated as to make them firmly adhere" and "so heated in flame as to make it firmly adhere." Hendley in his introduction to "*Jeypore Enamels*", in describing the process of enamelling, says:

"The colours are placed in depressions hollowed out of the metal to receive them and are made to adhere by fire."

It is, therefore, evident that the process is that of firing enamels and vitreous glazes. Specially in the third kind of application the term used is *Ulkaya* which means firing to a tremendous (literally meteoric-incandescent) heat. This precludes any other process excepting true enamelling, as that temperature would ignite and destroy molten adhesives like pitch, wax, lac, etc.

3. The purification of the coated ornaments.

There are two processes given. Firstly by burning and then hammering. Shamsastry has translated this as, 'impurities are got rid of by hammering the pieces when red hot.' Hammering while red hot (i.e., when the metal is in a malleable state) would do the reverse, that is, a good part of the impurities would be driven into and intimately mixed with the precious metal. But if the article be burnt, then the vitreous coat would be loosened, and rapid cooling would further enhance the action, due to the difference in the coefficients of expansion and contraction between gold and the vitreous coats. Further burning without annealing would render the enamel coat highly brittle due to internal stresses. All these would mean that the loosened and brittle coat would fly off into bits on hammering.

This very process, therefore, is an indication of the vitreous nature of the application. The second process, that is "*Kvathana*," is

still in use in *Rajputana*. The enamellers even now use a dip made by the decoction of acid fruits, mainly jujube. (*Jeypore Enamels*—Jacob and Hendley. P. 4.) The enamelled article is given a short dip in the acid solution, which decomposes the rough top layer, leaving an even surface underneath.

To sum up, although there may be some doubts about the first two processes, the third one in which a mixture of salts with sand, alumina, alkalis, etc., are made to adhere on to a metallic surface by firing to a terrific heat, cannot be anything but enamelling, as the identical process is still in use to-day in the art of enamelling. Further, if any other evidence were necessary, the use of the acid fruit decoction (still practised in India by enamellers) places it beyond doubt.

Then comes the question of the term used to denote enamelling. The present-day name in Upper India is *Mina* or *Minakari*, a term derived from Persian sources, according to philologists. There is no recognised Sanskrit word to denote the process of enamelling.

In the fourteenth chapter of the *Arthashastra* ('The duties of the State Goldsmith on the High Road') we find the following processes given as being those of a Goldsmith's craft:—

The processes are *Ghana*, *Ghana susira*, *Samyuhya*, *Avalepya*, *Samghatya* and *Vasitakam*. Of these *Avalepya* has been translated by Shamsastry as being amalgamation. But the word amalgam means a mercurial alloy, that is, a metallic mixture of mercury with some other metal. Therefore amalgamation would mean the use of mercury. This is indicated in the *Vasitakam* process by the commentator, who explains

Avalepyam by "*Tanupatra Yojanam*," i.e., the adding or joining of fine leaves (or flowers). The current meaning of *Avalepya* is an application of some unctuous substance. Now we have seen that the vitreous coat of enamel was applied 'in the form of "*Panka*", which means a fine mud or paste. Therefore the process of *Avalepya* might have derived its name from the application of this mud.

Again, the commentator says "*Tanu patra Yojanam*." "*Tanu*" means, fine, delicate, etc. and has the derived meaning of beauty (as in the case of women). So if "*Tanu patra*" means fine, delicate (beautiful flowers), enamelling would again be indicated, specially as all other methods of adding flowers or leaves to the ornament are separately named, such as joining (*Samyuhya*) soldering (*Samghatya*) colouring and gilding (*Vasitakam*), etc.

Therefore, *Avalepya* probably means enamelling. Finally, to come to visual representation. The Ajanta paintings show a great number of ornaments which have beautifully shaped green, blue and red stones of huge dimensions. If this green or red stones were really precious stones, then it must be said that emeralds and rubies of unheard of huge size were quite common then, and that lapidaries of those days were able to beautifully shape and cut the same in a manner that would be considered almost impossible even today. But we see rough-cut precious stones in the diadem of the Queen in the dressing scene, and in plenty of other places. This would mean that the lapidary's art was not so very advanced then.

The problem would be solved by assuming that those blue, green and red portions indicate enamelling and not precious stones.

K. RANGA RAO

By E. SUBBU KRISHNAIYA

RAI Saheb K. Ranga Rao, the pioneer social reformer in the West Coast of the Madras Presidency, was born on the 29th day of June, 1859, in Mangalore in a poor and highly respected orthodox Saraswat Brahmin family. His father Devappayya was a clerk in one of the local

firms and as such he was highly respected by his employers for his simplicity, piety, honesty and devotion to work. Mr. Ranga Rao was brought up in a strictly orthodox way and he had the advantage of hearing the *Kamayana* and the *Bhakta-Vijayam* read to him in his own house, which helped him to a

very great extent in imbibing the spirit of *Bhakti* early in life. As was usually the case with the orthodox Hindus of those days, Mr. Ranga Rao was married when he was quite young. But it is remarkable how this young boy, brought up under orthodox influences, could cultivate a taste for the spiritual worship of one God and began to attend the prayer meetings of the local Upasana Samaj which subsequently developed into a full-fledged Brahmo Samaj under the zealous leadership of the late Mr. U. Raghunadhiah, who became later on his relative and for whom he had profound respect, and, in fact, he was his guide, friend and philosopher all through his life until the latter gentleman passed away in 1921.

On account of his poor circumstances he had to study privately under very trying and pitiable conditions and pass the Matriculation examination. As he had to shoulder the responsibility of maintaining a big family, he had to give up the idea of further continuing his course for the University degree. Mr. Ranga Rao had to work as a copyist, drawing a daily wages of 2½ annas and afterwards as a teacher getting only Rs. 6 a month to start with, before he had passed the pleadership examination in 1885, and taken to the practice of law. Mr. Ranga Rao tried to improve his worldly prospects by passing the Law Examination of the Bombay University and with this end in view, even remitted the examination fees and was preparing to go to Bombay to sit for the examination. But God's plans for him were otherwise and he was not destined to go to Bombay and appear at the Examination Hall, on account of the sickness of two of his sons in the family at the same time. "God's ways are not ours" and when He wanted our hero to excel in the field of philanthropy and be a benefactor to the down-trodden classes, how could it be possible for a poor and helpless man like our friend to work against His will!

He was practically the first in his community to give higher education to his grown-up daughters. At a time when there was no special college for girls, Mr. Ranga Rao used to send his daughters to the local Government College, to study along with the boys, even at the risk of being jeered at by his caste and other orthodox people. It is needless to mention that the girls were put to much trouble and petty persecu-

tion, which, be it said to their credit, they bore patiently and courageously, with the result that they happened to be the exemplars to their sisters of their own community in the matter of prosecuting higher studies under great obstacles. Mr. Ranga Rao, like a true hero, braved all these persecutions and had the satisfaction of seeing all his three daughters highly educated and accomplished. Mrs. Radhabai Subba Royan, the talented wife of Hon'ble Dr. P. Subba Rayan, the chief minister to the Government of Madras, is not only a graduate of the Madras University but also enjoys the unique distinction of being elected for the first time, among ladies, as a member of the Syndicate of that august body. Her younger sister, Miss Shanta Bai passed her M. A. examination with honors and was subsequently appointed as a Professor in the Queen Mary's College. She recently returned from England where she had been to prosecute higher studies on study leave. She is also a member of the Academic Council of the Madras University. The eldest daughter, Mrs. Lalitabai Subba Rao, though not a graduate, is a highly cultured lady taking interest in all movements that are calculated to advance the cause of her own sex, besides being a first nominated Lady Councillor of the Mangalore Municipality.

Mr. Ranga Rao interested himself in the matter of marriage reform. His three daughters were kept unmarried even after they had attained their nubile age, which was quite contrary to the custom even among the present-day orthodox Brahmins. Besides he had given his second daughter to a non-Brahmin, an act which is not contemplated even by the present-day South Indian social reformers of the advanced type, as they consider that this step is too radical a move for any sane man to undertake, under the prevailing social conditions in Southern India. This was one of the most notable inter-caste marriages that had taken place in the Madras Presidency.

Mr. Ranga Rao was an enthusiastic advocate of the re-marriage of widows himself actively helping in bringing about a number of such marriages, in his lifetime, some of them being within his own family circle and himself acting as the minister or *acharya* in many such functions. Lately, he started a branch of the Vidhava Vivaha Sahaik Sabha of Lahore at Mangalore of which he was the President until his death.

He was widely known throughout the country as a foremost worker in Southern India to ameliorate the condition of the Depressed Classes, for doing which he even gave up his practice and solely devoted himself to the service of the down-trodden classes, whose condition in the Malabar coast is most miserable. He heard in the year 1897, with great joy from one of his clients, that a Panchama boy had passed the Primary School examination. He got further information about him and finally secured him as a teacher in the school which was opened by him in the same year. Practically he was the first man, in the whole Madras Presidency, probably with the exception of the Southern India Brahmo Samaj at Madras, Theosophical Society at Adyar and a number of Christian missionaries, to conceive the idea of trying to uplift these "untouchables" but who are really "unapproachables, unshadowables and unseeables", in the words of the late Sir Narayan Chandra-varkar of Bombay. It was a tremendously uphill task to collect the boys of these classes, who had no settled habitations, just as we find in other parts of the country.

These unfortunate people are human beings only in name. Otherwise they are treated even worse than dogs and pigs. In fact, they were actually called by such names as pig's tail, dog's nose, &c., and they were not allowed to be given the names of Rama, Krishna, &c., which was the exclusive privilege of the so-called higher classes. Once the teacher in the service of Mr. Ranga Rao was brutally beaten by the arrogant caste people for using the umbrella which was presented to him by Mr. Ranga Rao, so that he might protect himself from the heavy rains, which generally continues in these parts continuously for three months. Since Mr. Ranga Rao started his school, various persons and bodies have sprung up throughout the region as the benefactors of these classes, but doing precious little, besides advertising themselves. Therefore, it is no wonder, Mr. Ranga Rao's school, which was kept up steadily and continuously as an independent Institution for ten years, became a nucleus of a branch of the All-India Depressed Classes Mission at Mangalore on the suggestion of Mr. V. R. Shinde of Bombay, its General Secretary. Mr. Ranga Rao had to struggle very hard for raising the necessary funds to equip the institution with funds and

at times he used to feel mental agony at the meagre support he had received from the educated people, who were very eloquent with their sympathy on public platforms, but very close-fisted in the matter of giving money. Once he even remarked to the present writer that haphazard efforts at im-



K. Ranga Rao

proving the Panchamas by the various indigenous bodies by merely starting ill-equipped primary schools would only result in indirectly strengthening the work of the Christian Missionary, as those who tasted the benefits of education would not remain contented with what they got but would like to continue further and aspire after better a life, which they could have only by joining the Christian Missions. Especially, in the Malabar coast where the Basel German Missionaries have been doing wonderful work with the aid of their Industrial Settlements, and Work-shops, these lower classes were the foremost to take advantage of those

institutions by joining the Christian fold, and at the same time finding work in those institutions. Again, this method of work must have suggested to Mr. Ranga Rao, the idea of starting a Weaving and Industrial Department in his Mission as a branch of his ameliorative activities, which has since developed into a very useful work-shop, where the public place orders for supply of furniture, &c, on reasonable rates.

Mr Ranga Rao was the first man in India who conceived the idea of a colony for these Depressed Classes and he had succeeded in starting seven colonies, of which four were situated within two miles from Mangalore, having obtained free gift of land from the Government. This kind of work has since been recognised by the Government, as, being one of the effective methods of improving the condition of the Depressed Classes. In fact, the Labour Department has been starting colonies for these people wherever possible and the Government is willing to encourage the public bodies who are willing to undertake similar work in behalf of the Depressed Classes. Mr. Ranga Rao was again the first man who conceived the idea of starting a Boarding House for the children of the Depressed Classes, he having first felt the difficulty of securing the continued attendance of the boys in his school, as they had to come from long distances. So he started the idea of feeding them during the mid-day, to begin with, and later on he provided a regular Boarding House for the deserving boys as an annexe to his school. There are now about 28 boys for whom the Government pays a monthly grant of Rs. 170. From the latest published report of the Mission, which is now conducted by the Servants of India Society, with the assistance of a local committee, of which among others, the Trustees of the Mangalore Brahmo Samaj are the life members of the mission, we find that the mission has a permanent endowment of the value of Rs. 8050 and the receipts during the year were Rs 8794-13-11 and expenditure Rs. 8711-0-11. The Mission maintains, besides one higher elementary school, a Boarding House, an Industrial Institution and seven colonies, besides giving Medical Relief to the people and encouraging higher education among the boys by giving them scholarships.

There is a co-operative credit society also attached to the mission. As if to give a finishing touch to his lifelong work among the Depressed Classes, he specifically

mentioned in his will that his dead-body should be touched and carried by the Panchamas, which of course was done by the courtesy of his bereaved children. The Depressed Classes have verily lost a sincere friend, well-wisher and benefactor of their community, by the death of Mr. Ranga Rao and the Mangalore Depressed Classes Mission stands as a living monument to his self-sacrificing labours in the cause of the amelioration of the Depressed Classes. If there are only half a dozen good Centres of activity among the Depressed classes managed by indigenous agencies and supported by the public, certainly Mr. Ranga Rao's mission deserves to be counted as one, and it occupies very easily a prominent place among them.

I have already incidentally mentioned his connection with the Mangalore Brahmo Samaj. He was its minister, secretary and later on its President and continued to take all through his life a living interest in its work not only at Mangalore but throughout India and was anxious to propagate its principles in an effective manner. He was one of those few earnest-minded men in the Brahmo Samaj who wanted to see that it is better organised and its work more enthusiastically carried on by a band of well-trained and capable missionaries. With this object in view, he submitted a scheme of mission organisation to the Calcutta Sadharan Brahmo Samaj, which it is hoped will be taken up by its leaders for their consideration and some thing will be done in connection with the centenary celebrations.

The Government of Madras recognised his services in connection with his work among the Depressed Classes and dubbed him with a title of Rai Saheb. Religion had been the main source of inspiration in his life, as it has been the case with many a social and philanthropic worker in all parts of the world. He was a regular worshipper and he had a hankering for the realization of higher spiritual truths. He entered, a few months before his death, the order of Sannyasins and assumed the name of Swami Iswarananda. Quite in an unexpected way, he passed away on the 30th January, 1928. Mangalore has lost in him a good and worthy citizen, the Brahmo Samaj, a good worker, and mother India, a noble son and the Depressed Classes, their only hope and mainstay on earth, so far as the West Coast of Madras is concerned. May God grant him peace!



[This section is intended misrepresentations, etc., in other papers criticizing it. is not meant for the airing contributors, we are also brief and to see that whatever of books is published. The Modern Review.]

or the correction of inaccuracies, errors of fact, clearly erroneous views, original contributions, and editorials published in this Review or in various opinions may reasonably be held on the same subject, this section such differences of opinion. As, owing to the kindness of our numerous hard pressed for space, critics are requested to be good enough always to be they write is strictly to the point. Generally, no criticism of reviews and notices Writers are requested not to exceed the limit of five hundred words.—Editor,

Indian name for Mount Everest

In the October number of the *Modern Review* Mr. Satya Bhusan Sen has given his reasons in support of the opinion that Mount Everest was not known to the Hindus and had no Hindu name. His reasons are (1) that the Survey of India has definitely proved that the peak that Hermann Schlagintweit saw was not Mount Everest, and (2) that according to the Royal Geographical Society of London Gauri-Sankar is not a name of Everest. With regard to the first reason Mr. Sen does not say when and how it was so proved. It is however incomprehensible how the Survey of India could ascertain what peak Schlagintweit was looking at which he was told was Gauri-Sankar. On the other hand, what is beyond doubt is that with the materials furnished by him the position of this peak was fixed in German maps, and it coincides with the position of the Survey of India's Everest. The theory of the comparatively small group of British people who must appropriate the credit of the discovery of this peak and of naming it for their Government and its officers, is that the peak seen by Schlagintweit and its neighbouring peak for which the Hindus had a name (Gauri-Sankar), while the highest peak, close by, was left unnamed by them—probably to enable the future conquerors of India to claim the credit of its discovery and to have the satisfaction of its being called by a British name. Apart from the plain inference to be drawn from the fact of identity of the positions of Schlagintweit's peak and Everest, the theory cannot possibly appeal to most people. I also find that Mr. Sen himself excludes the Nepalese from the charge of ignorance of Everest, and it is no one's case that they have any name other than Gauri-Sankar for it. With regard to the second reason, if an opinion of the Royal Geographical Society of London, in such a matter, has the effect of an unchallengeable decree, there is an end of the matter, and the controversy is useless. Otherwise so far as the Society means to say that Everest had no Hindu name, their opinion is of little value. The Society is concerned with the existence and position of such objects, and not whether before its existence came to their knowledge others knew of it and had a name for

it. The formerly little known hill village of "Kalon" or "Kalapahar" in the District of Garhwal (U. P.) is now the well-known cantonment called "Lansdowne." I do not speak that any transaction of the Royal Geographical Society will shew that this place ever had a Hindu name. The chief work of the Society is to record the discoveries and nomenclatures of which it receives reports, mostly from its nationals. It does not matter for geographical purposes what a place is called. But it is natural for the Society to have a preference for the name given to it by its own Government or by its countrymen. So far as the Society alleges that Gauri-Sankar is another peak, why is not such an important peak which is often mixed up with its famous neighbour, shown on British maps, and assuming that originally a mistake some how crept into the geographical literature of Germany, it is likely that people with such a high reputation for carefulness and accuracy in their intellectual sphere of activity as the Germans have, will allow the mistake to continue for nearly three quarters of a century. In my previous letter I have already pointed out the strong similarity between "Gauri-Sankar" and the Tibetan name of Everest (Jo-mo-kankar). And is not Everest practically a double-peak, for which the double name Gauri-Sankar is so appropriate?

The British authorities consisting of an explorer, a writer who is familiar with Nepal, geographers and educationalists, whom I cited in my last letter are obviously not possessed by anti-British and Pro-Indian perversity that they identify Gauri-Sankar of the Hindus with Everest of the Survey of India. The identity of the two is now so extensively recognized that there are not many qualified persons who dispute it. But racial bias even in such matters, is hard to die, and it does influence some British people who dispute it still.

I hope Mr. Sen will be satisfied that the weight of evidence is strongly in favour of Everest having been known by the Hindus, and of its having been called Gauri-Sankar by them. But if he is still not satisfied there is a simple solution. I would suggest his disregarding the opinion of a body of men sitting in London, and of going to places in the neighbourhood of Kathmandu from where Everest is visible, and asking the villagers

there what they call it, and I expect that he will then be satisfied.

The writer has no claim to competency for dealing with such questions and the value of the view he is supporting depends entirely on the grounds on which it is based, thanks of the readers of *Modern Review*, including the writer, is due to Mr. Sen for bringing the question into prominence. It is unfortunate that it is foreigners alone who take interest in such questions and try to investigate them, we remaining indifferent.

C. C. DAS.

Indian Leaders and International Contacts

In your notes in the *Modern Review* for August, 1928 under the heading "Indians Leaders and International Contacts" You approved of the idea of Indian leaders joining the British Parliamentary union meeting. Pandit Motilal Nehru, Dewan Chaman Lal, S. J. Tulsi Chandra Goswami and another member of the Central Legislature were elected delegates. At that time there was a strong opposition from the Press and public that the leaders should not leave India at this critical time

particularly in view of the fact that a resolution might be moved in the Legislative Assembly at its autumn session for electing a committee to help the Simon Commission. At that time there was no talk from any quarter that the Panditji was to be elected President of this years Congress. But he declared that if the political condition demanded his presence, he would not leave India. But still you suggest in the aforesaid note that the Panditji resigned his office "because he is most likely to be elected to preside over the next session of the Indian National Congress" You are perfectly entitled to think that some gentleman other than the Panditji should preside over this years congress, but I think you do the Panditji great injustice by saying what you did in the note above mentioned.

Further is not the meeting of the British Empire Parliamentary union going to be held some time in September? and is it not possible for the Panditji to come back in time to preside over the congress after attending the meeting of the Parliamentary union? Then why this ascribing of motives especially from one who is regarded as an impartial journalist?

SUDHAMOY PRAMANIK

THE MEANING OF "NIRVANA"

By NANDA LAL SINHA, M. A., B. L.

THE words "Sunya" and "Nirvana" of Buddhism caused not a little confusion in the minds of the earlier generation of western students of Eastern Philosophy. Naturally they failed, with the scanty material at their disposal, to grasp the spirit and the postulates of the teachings of the Buddha, and were easily misled by the metaphorical language in which some of the highest concepts of Indian thought are usually clothed. It is to be noted that the Buddha himself refused to be drawn into any discourse on the nature of "Nirvana." No wonder, Western scholars put too literal a construction on the word, and interpreted it to mean "extinction" or "annihilation." So that "Nirvana", which is really equivalent to emancipation came to be regarded as the extinction of the soul like the flickering out of a lamp. This is the view of the matter which was taken by Oldenberg and Childers, among others. Even Dr. Rhys Davids was at one time of the opinion that "Buddhism does not acknowledge the existence of a soul

as a thing distinct from the parts and powers of man which are dissolved at death, and the Nirvana of Buddhism is simply Extinction" (*Ency. Brit.*, Ninth Ed., 1876, p. 434). Further researches, however, enabled him to realise his mistake and to correct it; and accordingly to vol. iv of the eleventh edition (1910) of the *Encyclopaedia Britannica*, which, with the addition of a few supplementary volumes, has been sold successively as its 12th and 13th editions, he has contributed a very excellent account of Buddhism, where "Nirvana" is no longer a mere negation, but a negation of the causes of human imperfection, and is, in other words, fullness and serenity of soul. He has written therein:—

"To have realized the Truths, and traversed the Path: to have broken the Bonds, put an end to the Intoxications, and got rid of the Hindrances, is to have attained the Ideal, the Fruit, as it is called, of Arahatsip. One might fill columns with the praises, many of them among the most beautiful passages in Pali poetry and prose, lavished on this condition of mind, the state of the man

made perfect according to the Buddhist faith. Many are the pet names, the poetic epithets, bestowed upon it—the harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety, the supreme, the transcendent, the uncreated, the tranquil, the home of peace, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the farther shore, the unending, the bliss of effort, the supreme joy, the ineffable, the detachment, the holy city, and many others. Perhaps the most frequent in the Buddhist text is *Arahatsip*, "the state of him who is worthy"; and the one exclusively used in Europe is *Nirvana*, the "dying out"; that is, the dying out in the heart of the hell fire of the three cardinal sins—sensuality, ill-will and stupidity.

The choice of this term by European writers, a choice made long before any of the Buddhist canonical texts had been published or translated, has had a most unfortunate result. Those writers did not share, could not be expected to share, the exuberant optimism of the early Buddhists; themselves giving up this world as hopeless, and looking for salvation in the next, they naturally thought the Buddhists must do the same, and in the absence of any authentic scriptures to correct the mistake, they interpreted *Nirvana*, in terms of their own belief, as a state to be reached after death. As such they supposed the "dying out" must mean the dying out of a "soul"; and endless were the discussions as to whether this meant eternal trance, or absolute annihilation, of the "soul". It is now thirty years since the right interpretation, founded on the canonical texts, has been given, but outside the ranks of Pali scholars the old blunder is still often repeated. It should be added that the belief in salvation in this world in this life, has appealed so strongly to Indian sympathies that from the time of the rise of Buddhism down to the present day it has been adopted as a part of general Indian belief, and *Jivanmukti*, salvation during this life, has become a commonplace in the religious language of India." (*Encyclopaedia Britannica*, 11th Edition Vol. iv. p. 745.)

Lord Haldane, in his article in the *Hibbert Journal* for July, 1928, has also left no room for any misconception on the subject. Says he: "The soul in which the desire for evil had become extinguished had conquered evil, and was free from all interference with its peace. Of evil it was void, and tranquillity had entered in. The 'void' thus became the description of holiness. The final truth is attained in the primal unity, in which all distinctions, even of individual persons, disappear. The individual self in human experience is not a final reality. It tends to vanish. This vanishing is the object to be aimed at. When it is attained, the contentless 'Nirvana' of Buddhism comes." And, again:—"God

is not separate from man but immanent in the self, and yet absolute. The world contemplated by mind is the creation of mind, as in the great modern systems of idealism in the West. Immortality does not mean a continuation of the individual self in space and time. It signifies eternal life, which, once attained, reduces to unimportance the events of human existence, including death. Such eternal life is a positive truth, inasmuch as in our experience it signifies deliverance. *Nirvana* is, therefore, no mere annihilation. It is rather a transcending of the incidents of an earthly career" (pp. 596-7.)

Credit is no less due to our distinguished countryman, Professor Radhakrishnan of the Calcutta University, for his scholarly exposition of the doctrine of "*Nirvana*" in his *Indian Philosophy*, vol. i. It is extremely to be regretted, however, that much of the value of his work should be lost through inaccurate references. The learned professor has done an unintended injustice to Mrs. Rhys Davids by citing her as the author of the opinion that "the *Nirvana* of Buddhism is simply Extinction" (*Indian Philosophy*, vol. i. p. 452). The writer of the article on Buddhism in (the ninth edition of) the *Encyclopaedia Britannica* is not Mrs. Rhys Davids, but her husband, Dr. Rhys Davids. Again, the professor has not mentioned to which edition of the *Encyclopaedia Britannica* he refers; but, as has been pointed out above, the opinion which first appeared in the ninth edition, was rejected by the writer in the eleventh edition. When any work is referred to without mentioning the edition meant, the latest edition is usually understood to be meant. Professor Radhakrishnan's reference to the *Encyclopaedia Britannica* without mention of the edition referred to is, therefore, misleading and wanting in scholarly accuracy. Another such erroneous reference will be found at page 542 vol. i. of the Professor's work, where a verse bearing on the compassionateness of God is said to have been quoted by Madhusudana Sarasvati in his commentary on Gita, iv, 8; whereas the verse is actually to be found in the commentary of Sridhara on the same text (and not in the commentary of Madhusudan). We sincerely hope that Professor Radhakrishnan will revise all his references and give to his readers such as do not mislead.

ARYA BHAVAN

By C. F. ANDREWS

ONE of the most difficult problems to be solved in England is the question of the residence of Indian visitors who come over from time to time and wish to keep up their vegetarian habits, which are a matter of principle to them.

Hitherto this problem has been extremely difficult, and many who have come over have suffered very severely on account of this difficulty of finding food suitable to their principles.



GUESTS TAKING TEA IN THE GARDEN
Sir Atul Chatterjee is seen passing sweets. Mr. Khaitan receiving and talking to guests.

In the autobiography of Mahatma Gandhi it is made very clear how great were the difficulties which he himself had to undergo in order to maintain his principles. Others who have come to England since his time have found hardships not much less severe than his. It is true that there are many more vegetarian restaurants in London than there used to be, but it is extremely difficult to find a house in which vegetarian food can be properly prepared. If rooms are taken on the understanding that vegetarian dishes will be provided, the food is then given in a very unpalatable form and health immediately suffers. In a great number of cases Hindus whose principles were very strict in this matter before they came to the West, found themselves very

gradually letting go their fixed principles not because of any change in their convictions, but rather on account of the hardship involved in carrying them out.

It was an exceedingly happy thought of Mr. Ghanshyamdas Birla, when he came over to England in the year 1927, to make, as far as he possibly could, provision for the needs of those of his own fellow-countrymen who had their strict principles with regard to vegetarian diet and could not find suitable arrangements in London for carrying out those principles to the full. Before he left England in 1927 he made arrangements and took the first steps whereby a house in a very healthy part of London should be occupied and fitted out for Indian residents on the understanding that all who came there into residence should strictly abide by the vegetarian and temperance principles which Mr. Birla himself holds so strongly.

Along with Mr. Ghanshyamdas Birla, Mr. Ramgopal Mohta has been acting as founder. These two friends, who are also relatives, have between them purchased the property and entrusted the house at 30 Belsize Park called "Arya Bhavan" to a Board of Trustees of which Mr. Birla, Mr. Ramgopal Mohta, Seth Jammalal Bajaj of Wardha and Sir Atul Chatterjee are the members.

Mr. Ramgopal Mohta himself has given half a lakh of rupees towards the object. The rest of the cost, which amounts to nearly £10,000, has been provided by Mr. Ghanshyamdas Birla himself.

Since Mr. Birla's visit to England last year as the Employers' Delegate to the Tenth International Labour Conference of Geneva, his scheme, which I have outlined above, has been carried into effect by Mr. K. M. Banthiya and Mr. Devi Prasad Khaitan, who have personally given every possible attention to every detail in it and spent much time and energy in carrying out Mr. Birla's own wishes. In everything, they have consulted Mr. Birla himself, and the house is now not only made ready for occupation, but also fully occupied day by day by visitors such as merchants and others who have found it the greatest possible convenience

in carrying out any work in England without any interference with their strict religious principles as Hindus.

It has been not only a great pleasure, but also a matter of health and power of continuous and strenuous work for me to be allowed to be in residence with my friends in this house and to take part in its life. Whenever I have been passing through London, or staying in London, I have had the great privilege of coming to "Arya Bhavan" as a welcome guest and making my home there



Mr. D. P. Khaitan requests Sir Atul Chatterjee to perform the opening ceremony, and Sir Atul replies.

in every sense of the word. I am thus able to write not only from fact, but actually from my own daily personal experience concerning the extraordinary value of such a house in London when used for the purposes which Mr. Ghanshyamdas Birla intended it.

In order to carry out Mr. Birla's scheme successfully he appointed a Managing Committee consisting of the following members:— Mr Henry S. L. Polak, Chairman, Mrs. N. C. Sen, Vice-Chairman, Mr. K. B. Mavlankar, Mr. R. J. Udani, Dr. R. P. Pranpys Mr. S. Mallick, Mr. K. P. Kotval, Dr. K. Pardy. Mr. K. M. Banthiya, Secretary. This Committee has met regularly and is very keenly carrying out the wishes of the founders in order to make the Institution as successful as possible. The house now contains actually accommodation for 10 guests and has been furnished with all the necessary conveniences for intending visitors who may wish to come there after application has been made. It is intended in the course of time to erect a small temple in the grounds at the back of

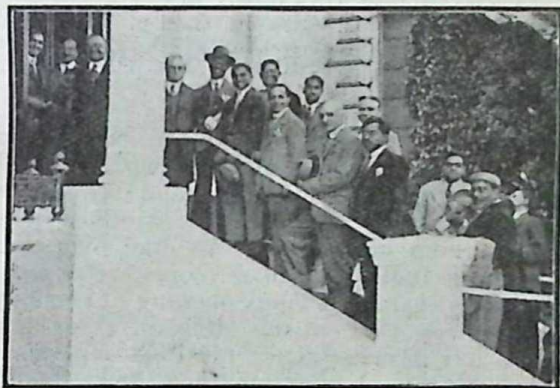
the house for private worship of the guests, and the authorities have been approached for the necessary permission in this direction. The rules regulating the house for boarders and visitors are of a very simple character. The first two lay down the principles of the house which can never be departed from on any account.

1. Arya Bhavan is intended to be a strictly vegetarian lodge from which are excluded even eggs and fish.

2. No alcohol, intoxicants or narcotic drugs are permitted on the premises.

The 3rd rule states that the conduct and management of the house shall be left entirely in the hands of the Committee of Management appointed by the Trustees, and that this committee may add to their number from time to time with the consent of the Trustees.

Other rules states that preference shall be given to visitors from India, but whenever room is available students also can be admitted for such time and on such condition as the committee may decide. Visitors from India will ordinarily not to be allowed to stay for more than four months without special permission from the Committee of



SIR. ATUL CHATTERJEE DECLARING THE PREMISES OPEN.

Standing from left to right. Mr. K. M. Banthiya Mr. D. P. Khaitan. Sir. Atul Chatterjee. Mr. Hy. S. L. Polak. Mr. Sukhanan Chetty. M. L. A. Mr. Lalchand Hirachand. Mr. Subboo. Mr. Devi Prasad Sinha. Mr. S. N. Mallick.

Management, and it is therefore stated that these visitors should as far as possible make their application for residence addressed to Mr. K. M. Banthiya, Hon. Secretary, Arya Bhavan, 30, Belsize Park, N.W.3. at least two months before the date of arrival in England.

The ceremony of opening the house was performed on June 25th. when Sir Atul Chatterjee, High Commissioner for India, opened the house in the name of the founder. Photographs of the opening ceremony and a picture of the house itself are included with this article and will be of interest to those in India who have read news in the press of the intention of this Institution.

The day was a delightfully fine one and the ceremony itself was tremendously suc-

cessful. Mr. Khaitan made the meal as wholesome as possible.

One of the advantages of the Arya Bhavan as the centre of this new venture, is the fact that it stands on one of the highest parts of London above many of the fogs and mists which are often very thick along the sides of the River Thames in the lower area. It also is conveniently situated in a street which has very little through traffic for motors and heavy lorries. Thus



AFTER THE OPENING CEREMONY. GUESTS IN THE DRAWING ROOM

Second from left: Mrs. N. C. Sen, Sir Atul Chatterjee, Mr. Sukhanam Chetty, M. L. A. Mrs. S. D. Sassoon, Mr. D. P. Khaitan, Mrs. D. Sassoon, Mr. S. J. Gubbay.

cessful. Mr. Khaitan made the speech on behalf of the guests, who thanked Sir Atul Chatterjee for his presence and gave the warmest welcome from India to those who were working in England in the cause of those from India who had come into residence in England. The opening ceremony was well reported in the English Press, and I have felt anxious after my own experience during the past two months of the value of "Arya Bhavan" to make known personally in India how great a privilege has now been given in England to those who wish to come to England and to keep up their strict vegetarian and temperance principles.

I can assure them that within the house itself everything is being done which can possibly be done to provide good, simple and pure food of vegetarian character, which as far as possible, is cooked in Indian style and has all that will satisfy their simple Indian taste in the way of vegetables, curries and cereals. *Puri* is provided at each meal as well as rice dishes and an abundance of



VISITORS RESIDING IN ARYA BHAVAN.

Sitting from left:—Mr. D. P. Khaitan, Delegate, International Labour Conference, Mrs. Walchand Hirachand, Mrs. D. P. Khaitan, Rev. Mr. C. F. Andrews.

Sitting 2nd row:—Mr. K. M. Banthiya, Secretary "Arya Bhavan". Mr. Lalchand Heve. Mr. B. L. Sharoff.

Standing:—The Indian Brahmin Cook Mr. Sukhrum, Mr. Gadgil, Dr. I. S. Gupta, M. B. B. S., D. T. M. H. Mr. Kishonlal Goink, Proprietor, Akola Cotton Mills.

it is extremely quiet compared with other streets in London. Furthermore, it certainly has much more sunshine in the somewhat sunless land of England than more low lying quarters. For instance, I have gone through the city where there was a dark misty atmosphere up to Belsize Park, and have found there sunshine instead of shadow. The house is also very conveniently situated as far as the underground railway is concerned. It lies between the two stations of Swiss Cottage on the Metropolitan and Belsize Park on the Hampstead tube. It is quite easy to get to the city from either station and the journey to Charing Cross from

Belsize Park does not occupy more than a quarter of an hour in the tube. It is also possible to get to the Bank and Mansion House in the same period of time.

It is not possible to speak too highly about such an arrangement for Indian visitors as this. The need was so great that it almost seems surprising that nothing had been effectively done to fulfil such a want before, but now that it has been fulfilled, it is already quite clear that every use will be made of it, and it is likely that the same principle will be further extended and other residential houses will be chosen in the same neighbourhood in order to provide for those who cannot get accommodation owing to want of space in Arya Bhavan.

My own good wishes go with the found-

ers and with the Hon'ble Secretary, Mr. K. M. Banthiya, and with Mr. Deviprasad Khaitan who have been so splendidly carrying out the founder's design, and Mr. and Mrs. Polak have also given most valuable assistance. Considering how short a time the house has been prepared for occupation, it is quite remarkable to see how quickly full use has been made of it. It is also equally interesting to be able to state that the kindest feeling, goodwill and sympathy between the members who are in residence have been fully manifested, and not a single hitch has yet occurred in any of the arrangements, which has been due more than to any other cause to the strenuous work of Mr. K. M. Banthiya.

DR. SUNDERLAND'S BOOK ON INDIA'S RIGHT TO FREEDOM

“INDIA in Bondage. Her Right to Freedom,” by the Reverend Dr. J. T. Sunderland, will be available to the public in the course of a week or so.

The Argument of the book, in the Author's words, is printed below.

THE ARGUMENT OF THE BOOK

The central contentions of the book are:

1. That no nation has a right to rule another; therefore Great Britain has no right to rule India.

2. That British rule in India is unjust, tyrannical and highly evil in its effects on the Indian people (as that of any foreign government must be).

3. That for a great civilized nation, anywhere in the world, to be held in forced bondage by another nation, as India is held in forced bondage by Britain, is a crime against humanity and a menace to the world's freedom and peace, and therefore should be condemned by all nations.

4. That the Indian people, who ruled themselves for 3,000 years, making their nation one of the greatest and most influential in the world, are abundantly competent to rule themselves to-day.

5. That if in any respect they are incompetent to rule themselves now, the British are responsible,—it is the result of

Britain's crime of conquering them and holding them in bondage; therefore the remedy is the cessation of the bondage and their restoration to freedom.

6. That the Indian people can rule themselves far better than the British (or any other transient foreigners) can; and for the following four reasons:

(1) The Indian people are the equals in natural intellectual ability and in moral character of the British or any European nation.

(2) They are possessors of a civilization and of a culture far older and in some respects higher than that of Great Britain or any other western nation.

(3) India is the own country of the Indian people, in which they have always lived, their knowledge of India—its civilizations, its institutions and its needs—is incomparably greater than that possessed by the British or any other foreign transients; which means that they can rule India with vastly greater intelligence than the British or any other foreigners can possibly do it.

(4) The fact that India is the own country of the Indian people makes it inevitable that, if they ruled the country, they would do it primarily in the interest of India, primarily for the benefit of India, as every

country in the world ought to be ruled in the interest of its own people and not that of foreigners; whereas, the British, because they are foreign and their interests are foreign, in the very nature of things have always ruled India, are ruling it to-day, and so long as they hold it in forced bondage always must rule it, primarily for the benefit, not of India, but of their own foreign nation, Great Britain; which has always been, and as long as it lasts must continue to be, an unparalleled wrong and disaster to the Indian people.

The grounds for these contentions are stated in detail in the body of the work.

The book contains the following chapters, besides a Bibliography:—

1. Foreword.
2. A visit to India: what British Rule means.
3. America's Interest, "in India".
4. What Eminent Americans say about subject India
5. If other Nations should be free, why not India?
6. Is Britain ruling India "for India's good"?
7. British arrogance and India's humiliation.
8. "Babu English". Rudyard Kipling Insults.
9. The kind of justice Britain gives India.
10. The kind of "Peace" Britain has given India.
11. India's opium curse; who are Responsible?
12. India's drink curse; who are Responsible?
13. The emasculating influence of foreign Rule.
14. Crushing out the genius of a great and gifted Nation.
15. India and Japan. Why Japan is in advance of India.
16. Democracies and republics in India.
17. Caste in India: should it bar Home Rule?
18. India's Illiteracy: should it bar Self-rule?
19. India's "many Languages and Races." Should these bar Home Rule?
20. India's Grave Social Evils: should they bar Home Rule?
21. Hindu and Mohammedan Riots: should they bar Self-Rule?

22. If the British were gone, would India "Run with Blood?"

23. The kind of Military Protection Britain gives to India.

24. Could India, free, protect herself?

25. Are the British "or any other foreigners" fit to rule India?

26. British Rule in India compared with that of the Moghul Emperors.

27. Is British Rule in India "Efficient"?

28. Are the people of India competent to rule themselves?

29. Testimonies of eminent Englishmen as to the competence of the Indian people to rule themselves.

30. How Parliament guards the interests of India.

31. The Truth about the Amritsar Massacre.

32. Why India Rejected "dyarchy."

33. The great delusion: Britain's claim that she is "educating India for Self Rule."

34. The Great Farce: Britain's claim that India is her "Sacred Trust."

35. How India in bondage injures England.

36. How India in bondage menaces the World.

37. When is India to have Self-Rule?

38. Conclusion.

39. Books on India Recommended for further reading.

Eminent Indians like the late Lala Lajpat Rai, Rabindranath Tagore and M. A. Ansari, having read the book in manuscript, have expressed high appreciation of its contents. Extracts from their letters are given below.

LALA LAJPAT RAI—

I know of no other American who has given so much time and attention to the study of Indian problems as Dr. Sunderland has done. And what is more, he has done it so thoroughly as to entitle him to be considered an authority on all phases of these problems—religious, social, economic and political. His studies have extended over a very long time and include trips to India. His views on Indian question, are absolutely impartial and progressive, and free from bias. I am looking forward to the publication of his forthcoming book on India with great hope. All Indians have nothing but admiration for his straight-forward truthfulness.

RABINDRANATH TAGORE—

The Rev. Dr. Sunderland became personally known to me during his visits to India and my visits to America and won from the first my deep regard. I have greatly admired his courage, earnestness and sincerity in taking up in this book the cause of the Indian people, who are still in subjection under British Rule. Such a knight-errant on behalf of those who have been rendered defenceless, makes the name of the West still respected in India in spite of that domination from the West which has robbed her of freedom and left behind a rankling sense of injustice. The facts, which the Rev. Dr. Sunderland has set down in his book, are impressive. They corroborate the great saying of Abraham Lincoln, which he quotes on the title page,—“No nation is good enough to rule over another nation.” Let me express my gratitude to the author for his chivalry in devoting so many years of his life to the cause of Indian freedom. His love of humanity, which knows no geographical boundaries or racial differences, should be a lesson to all of us who seek to share his ideals and carry on his work.

Dr. M. A. Ansari—

Dr. Sunderland's book, besides containing a very unusual wealth of details, possesses also a remarkably comprehensive and synthetic outlook, and therefore should be welcomed by all who wish to understand the real nature of India's difficulties and the only remedy for her misfortunes.

Dr. Sunderland has been a friend of

India for many years, he has travelled extensively in the country, and lived and moved among most of the different peoples that constitute the nation. He has studied almost all the literature on his subject. But what makes his book most valuable is, I believe, his remarkably clear perspective. Dr. Sunderland's sympathy is for the nation as a whole, and with its problems as a whole. Special or exclusive interest in any of its particular problems does not lead him to exaggerate its significance. The cry of the intelligentsia of India for free political growth and the silent struggle of the masses against drink, opium and economic exploitation alike receive their true measures of consideration.

Apart from its merits as a work of true scholarship and undeniably scientific value, what must endear Dr. Sunderland's volume to every one of its readers in this country is the author's deep affection for India and the Indian people, which is evident in every page. His affection, however, does not make him partial or unjust, nor has the ghastly tale of all the wrongs that man can inflict on man shaken his faith in humanity. Let his Indian readers, and all his readers, learn this lesson from him.

American and European readers of this book should congratulate themselves on having at last found a work to tell them all that they wish to learn about India. There is hardly a fact or a generalization in the book which is open to challenge. No author could have studied his subject better, or written with greater authority than Dr. Sunderland has done.

PROBLEMS BEFORE THE INDIAN TRADE UNION CONGRESS

By KISHORILAL GHOSH

THE 9th session of the All-India Trade Union Congress will be held at Jheria—the famous coal-centre and will commence its sittings on the 18th December. That the volume of business of the congress is increasing by leaps and bounds is indicated by the fact that it will continue for

three instead of two days unlike the previous sessions and the sittings will conclude on the 20th December. In the Indian National Congress it is the President-elect who delivers his address to mark his assumption of office for the year. But in the Trade Union Congress the address of the session is delivered by the

retiring president. It is indeed unfortunate to a degree that Mr. C. F. Andrews, who was twice elected to be the President of the Trade Union Congress, at its fifth and eighth sessions, would not be able, owing to his unavoidable absence from India, to deliver his address, as also he was unable for a similar reason to do so on the previous occasion. His weighty utterances this year would be particularly missed because the year 1928 is momentous in the history of the Indian Trade Union movement. Some of the biggest strikes and lock-outs occurred this year and Labour, though only very partially organised, has yet made itself felt to such an extent as to force the Government under the pressure of Big Business to introduce two Bills in the Assembly, viz., the Trades Disputes' Bill and the Public Safety (Bolsheviks' Removal) Bill. The first was re-actionary to a degree, while the second was frankly repressive in character.

It is not intended nor is it possible within the space available to discuss the problems the congress will be called upon to deal with at Jheria. I shall attempt only to indicate briefly the nature of the problems rather than discuss the problems themselves. The Indian Trade Union movement, though it is the youngest in the world, has by reason of its potentialities taken a position in the Trade Union world far more important than it is entitled to by virtue of its actual strength. Already two of the biggest International Labour Organisations with different view-points are trying their level best to secure the Indian organisation as an affiliated constituent. The question as to whether the Indian Trade Union Congress should affiliate itself to the Second International at Amsterdam or the Third International at Moscow came up for discussion at its 8th. session last year at Cawnpore. The consensus of opinion was against committing the Indian movement to either side. At a meeting of the Executive Council held at Delhi in February last the question cropped up again and Mr. N. M. Joshi, the General Secretary, was directed to address letters to both the organisations conveying to them the view of the Council to the effect that unless the two organisations were amalgamated into one powerful body, the Indian Trade Union Congress would remain as it is. Mr. Andrews in a recent statement based on the results of personal enquiry has further strengthened the decisions of the congress

and its executive, though there may be many within the congress who may not accept *in toto* the reasons on which his conclusions are based. "... I found," says Mr. Andrews, that what I had expressed to be the basic character of the Third International, namely, the insistence on a revolution of violence to accomplish the end which Labour had in view, was entirely correct. Not only were violent methods regarded as imperative in the long run, but a practical policy amounting to violence was carried on almost in every country, even while preparations were being made for a revolution."

Those who have had occasion to come in touch with Mr. Andrews know how scrupulously fair-minded he is and when he brings such a serious charge against the Third International, we may take it that Mr. Andrews is fully satisfied with the data on which his conclusions are based. But as far as we in India are aware Mr. Andrews did not, during his present travel, visit many countries of Europe. His visit is mainly confined to Britain. He does not mention whether he visited Russia or which of the countries in Europe he visited, where, as he says "a practical policy amounting to violence was carried on." On the other hand, he himself refers to the "bitter struggle" between the Third International's supporters and "the more conservative Trades unions" which sided with the Second International. Force, violence and bloodshed, may I submit, are not the monopolies of the Third International. Those who remember how for a few white men killed at Nanking, the whole town was subjected to six hours' bombardment by British and American ships of war, how the British Press commented with approval on the wholesale executions of Chinese workers suspected of communist tendencies ordered by the Nationalists and how feeble were the protests of the second International and the "more conservative national Trades unions", like the British Trades union congress, would be inclined to think that violence, force, bloodshed and intrigues should be condemned with equal vigour, by whomsoever practised.

With regard however to Mr. Andrew's reason as to why the Indian movement should not affiliate itself to Amsterdam, very few trade unionists would differ with him. He found that the Second International and its supporters in Great Britain were by no means free from the cult of Imperialism and racial discrimination. The Trade

unionist to whom "workers of the world unite" is but a counsel of perfection instead of an article of faith, who has not yet been able to break down the barriers of caste, of race, of creed or of religion, who supports the idea of one nation constituting itself the trustee of another, is a contradiction in terms and the wider berth is given to a body consisting of such units the better for the movement which does so.

But even greater in importance than the question of affiliating itself to Amsterdam or to Moscow is the problem of organisation. The vast natural resources of India, though yet but partially developed, have given this country the 8th. place amongst the industrial nations of the world. Even at this imperfectly developed stage at least five million industrial workers are waiting to be organised. In Bengal, for instance, the jute workers alone number 360,000, which along with the metal, textile, leather, printing workers etc., would bring the total easily up to half a million. The task of organising the workers will become easier if and when intellectual labour takes its stand by the side of the manual workers. It is commonly said that the lot of the clerk, the schoolmaster and, shall I say, the journalist, is much more miserable than that of the manual worker whose earning, as often as not, is on a par with his standard of living and not unoften is equal to, if not larger, than many of those who live by their brains and so those intellectuals who devote themselves to organising the workers should pay more attention to the problem confronting those who by reason of their habits, refinement and culture have a standard of living far higher than they are able to conform to with their small earnings.

Those who say this to disparage the trade union movement labour under a serious misconception as to the aims of the movement. The Trade Union movement originated in the need and utility of collective bargaining with a view to improve the working conditions of those who have to work under a master. This includes all kinds of labour. But the social no less than cultural affiliations of those who live by their brains being more akin to those who live on the labour of others than to those who work with their muscles to produce the requirements of the world—the lower middle class called petty bourgeoisie—generally holds itself aloof from the workers. The

manual workers have grit, stamina, energy and are impulsive, while the intellectual workers have foresight, patience, prudence and perseverance. As long as at least there is no system of compulsory primary education, intellectual workers are bound to lead their comrades who live by the muscle, till there is complete fusion between the two sets of workers.

So to carry out a well thought-out scheme for organisation the first thing necessary is sustained propaganda. The aims and ideals of the movement should be as often discussed amongst intellectual workers as familiarised to their manual comrades. There should be research institutes for the study of economics with a view to analyse the working of every industry, the productive capacity of the worker, the market value of what he produces, the cost of what he produces and the proportion his wages bear to the cost and the market value of the product. There should be a comparative study of the productive capacities of the workers of different countries, the cost of living in those countries and the standard of living as well as the wages paid. The underlying unity of interests of all workers, whether in the different sections of the same industries, or of the different industries in the same country or of the same industry in the different countries, should be brought home to the workers. The movement should have its organs not only for expounding the principles it stands for but also in voicing forth its needs and opinions on current matters.

Men and money are the two things required to carry out propaganda which would prepare the ground for organisation. Men more than money are required, because honest men gifted with intelligence, energy, perseverance and enthusiasm will not find it difficult to raise money from the workers who would by their number make up for the smallness of individual contributions. But money, even if available, without men with requisite qualities would be squandered away or wasted. The Trade Union Congress will be called upon at Jheria to devise ways and means to train up suitable workers to take up the task of organisation and also to establish suitable media for the exposition of the basic principles of the movement. The Indian public at large, including the workers, have very hazy notions about the movement and what it stands for. On the

other hand there is organised hostility to the movement and very clear attempts to give it a bad name at the very outset and to nip it in the bud.

Organisation and exposition at home, detachment but not isolation abroad—this is what the congress will be called upon to give practical shape to.

RAJA RAM MOHUN ROY'S POLITICS

[Extracts from the Author's Forthcoming Biography of the Raja to appear in the "Builders of India" series].

By N. C. GANGULI

THE Select Committee of the House of Commons, re-appointed in June 1831, after its first panneling in February, took up now the question of the renewal of the Company's charter. The Raja was consequently invited to appear before it and to give his evidence. He declined the request, the reason of which is not known as yet. Probably his experience of the ethics of Imperialism had taught him to be exceedingly careful with government officials. In successive "communications" he gave to them his opinions and suggestions on the various problems of Indian administration with reference to revenue, judiciary, land, ryots and the condition of the country, which duly appeared in the Blue Books and were also published by him separately. Like all his writings; they reveal a thorough command of materials, careful mastery of the principles involved and an unparalleled stock of information, together with a foresight that is really marvellous.

Mr. Ramananda Chatterjee, in his "Ram Mohun Roy and Modern India" says, in appreciation of the Raja's political pronouncements, that he "laid the foundation of all the principal modern movements for the elevation of the people" A review of his communications to the Board of Control amply bears out the truth of this remark. This group of the political writings of the Raja comprised six papers in all; even the Appendix is extremely useful. The first communication was under date August 19th 1831 on the *Revenue System of India*, in two parts, viz. Answers to questions and New Proposals. The Raja espoused the cause of 'the rack-rented ryot or cultivator.' He

pointed out "such is the melancholy condition of the agricultural labourers, that it always gives me the greatest pain to allude to it." He proposed that rent should not be raised any more, and stipulated a reduction of revenue from the Zemindar ensuring a corresponding reduction in the payment made by the ryot, for rents were so exorbitant that the ryots were in a continuous state of misery. The consequent decrease in revenue could be met from taxation of luxuries and things which are not necessities of life, and the employment of low-salaried Indian collectors instead of highly paid Europeans. He also advocated in this connection the settlement of a few model land-lords from England, but not drawn from the lower classes so as to counter-act the drain by an inflow of capital. He wanted the resources of the country and of the cultivators to be improved by superior methods of cultivation and the proper mode of treating labour. He indicated clearly "the overwhelming poverty throughout the country" and the drain of wealth from India, that is, "from Indian Revenues expended in England" and "the aggregate of tribute, public and private so withdrawn from India." In an appendix he pleaded for "the indefeasible rights of the ryot in the soil" as a fact of Imperial utility.

His remarks on the *Judicial System* bear the date 19th Sept, 1831. This document is an equally important one, illustrating the Raja's political thought just as the former shows his economic ideas. His advocacy of the use of the English language finds prominence here as well. "Its gradual introduction in the courts would prove ulti-

mately beneficial by promoting the study of English." He recommended higher judicial posts for Indians and pointed out that the European judges, for lack of knowledge of the language, manners and customs of the people, are not generally expected to discharge judicial duties satisfactorily independent of native assistance. The panchayet-jury system was recommended by him to be adopted with qualified Indian jurors. In his opinion it was not difficult "to find, with proper management, qualified persons among natives for any duty that may be assigned to them." The power of the issuing of the writ of Habeas Corpus was also demanded by him for the Sudder Dewani Court. The separation of judicial and executive functions, over which so many Indian politicians have expended their energy and eloquence in vain, was first of all shown by him to be a national necessity as against "an incompatible and injurious union of offices." He was also the first man to put his finger on a serious defect in the Civil Service, viz., that of giving the highest responsibilities to callow youths from England simply because of their belonging to "the heaven-born service", as it is called in India to-day. It was against ordinary common sense and it needed no further comment. The age 24-25 was considered suitable by him.

His *Queries respecting the Condition of India* was issued on Sept. 18, 1831. The principles followed in these were based on solid facts and statistics and they revealed the essentially practical side of his mind. He was no less of an economist than a politician and reformer that he was. The depth of his analysis will strike anyone even to-day, as much as the extensive field of data covered by him. His political thought rose to its highest in the three demands made in these Communications to the India Committee, and still remain for India, after a hard and continuous struggle for a century, the eternally longed-for "consecration of a poet's dream." Indeed he saw truth as a poet does in all its beauty, glory and perfection in every sphere of life, including even economics and politics, for truth for him was the texture of life, and of the universe. No Indian politician has as yet outstripped him in the length and depth of his vision, and his three demands for his country are classical formulations of national rights. First, he wanted both the educated and uneducated classes to be closely

associated with the government of the country as a whole, by throwing open high places in administrative service to the former, and by establishing a militia force for the latter. With reference to the former, he plainly states

"That the only course of policy which can ensure their attachment to any form of government would be that of making them eligible to gradual promotion according to their respective abilities and merits to situations of trust and responsibility in the State"

He was aware of the "undue advantages" possessed by Europeans over Indians in "entertaining a notion of European superiority" over the Indians. But there were also Indians who would "consider it derogatory to accept of the trifling public situations which natives are allowed to hold under the British Government". So much for the intellectual classes, who had not as yet been properly appreciated by the Government in England, whatever might be the protestations in parliamentary speeches from responsible men. For the people at large, his recommendation was the formation of a militia force in which they could serve, and and thus relieve the large standing army. "The saving that might be effected by this liberal and generous policy through the substituting of a militia force for a great part of the present standing army, would be much greater than any gain that could be realised by any system of increasing land-revenue that human ingenuity could devise." But a foreign government had to be always suspicious, as it is even now, and the advice of the greatest Indian of modern times fell on deaf ears. He was right in thinking that the common people should be made to love the Government for the future good of both; for after all, as the Persian sage Sadi said, "to an upright prince his people is an army",

His second and most comprehensive scheme was that for local autonomy, which was put by him in the least offensive way, yet not without the usual sting of plain speaking. In such matters, as those of peace and war, it may be necessary that "the local Government should act on its own discretion and responsibility" according to existing circumstances, notwithstanding the opinion of the government in England. But in matters of legislation—judicial and revenue matters—the local government might still remonstrate against then to the home autho-

rities." He adds further, in the light of the then prevailing conditions, that "it would not confer upon them (the people) any political power" but would "give them an interest in the government and inspire them with greater attachment to it." Even at the present day the problem of autonomy is a moot-point of crucial importance, and great leaders like Dadabhai Naoroji, Surendranath Banerjee, G. K. Gokhale spent their lives for it without much effect.

At the end of March 1832 the Third Reform Bill was carried through the House of Commons. The Raja was eagerly awaiting the result ever since it had been introduced by Lord John Russell in March 1831 when the reformer was nearing England. The Second Bill after the dissolution of Parliament was rejected by the Lords in October of the same year. The whole of England was in a state of feverish excitement over it and on the verge of a civil war; Ram Mohun shared this excitement with the people to the fullest, as if he were an Englishman; for the very love of freedom was ingrained in his nature. He wrote to Miss Kiddell of Bristol on the prospect of the Third Reform Bill in the Upper House, with considerable warmth of feeling natural to him. He spoke of it as "the cause of Reform, on the success of which the welfare of England, nay of the whole world, depends". Miss Collet says, "he felt that it was no mere British business, but that it vitally affected the fortunes of mankind and in no place more than in India." He saw in it the hope for a new world—a reformed world, in which his own country had a stake and a share. He also saw in its failure the defeat of truth and freedom and thus a country, where such a thing could happen was not in his mind a fit object of love. Anything, in order to be loved, must be lovable in itself. He was moved to such an extent that he designated the struggle, in a letter to Mrs. Woodford, as "between liberty and oppression throughout the world, between justice and injustice, between right and wrong" and in his letter to Mr. Rathbone he added: "As I publicly avowed that in the event of the Reform Bill being defeated, I would renounce my connection with the country" (i.e. England). For, according to him, "the nation can no longer be a prey of the few who used to fill their purses at the expense of—nay, to the ruin of—the people." This principle of moral separation—

"non-cooperation" in the language of Mahatma Gandhi—was Ram Mohun's moral equivalent for the application of force against inequity. He repeated this idea most emphatically in another connection with reference to the affairs of India so loved by him. It was not simply a stray thought with him, on the contrary it was a principle necessitated by circumstances on ethical grounds. On the evidence of Miss Aikin's letter to Dr. Channing, the Raja felt deeply and keenly on the questions of trial by jury and the *settlement* of British Capitalists in India. And he expressed himself unequivocally on these demands—"It is his business here", says Miss Aikin, "to ask two boons for his countrymen—should he fail in obtaining these, he speaks of ending his days in America", which was then idealised as the home of freedom. Yet Mahatma Gandhi unfortunately characterised the originator of the very principle of non-cooperation as a dwarf when compared with previous religious reformers, in the face of facts, which proclaim him "a prodigy", in the words of the author of "Life and Times of Carey, Marshman and Ward." He was never a dwarf in any department of life and the later explanation of the Mahatma merely shelved his earlier statement. It is probable that the great modern Indian leader forgot that he was working out Ram Mohun's whole propaganda with alterations here and there. It was the Raja who postulated long before the Mahatma the root-principle that the three countries in Europe, which appear even less prepared than Asia for a liberal system of religion, are Spain, Portugal and England. 2. Miss Collet's comment on these remarkable pronouncements of the reformer shows her genuine appreciation of the underlying principles:

"It was the pronounced protest the Hindu reformer could make: and at a time of world-crisis, as he conceived it, he must strike his heaviest stroke—should the Bill be defeated, he was resolved on leaving England and transferring himself and his allegiance to the United States."³

It proves in which way Ram Mohun's mind was working. His prodigious strength was not of course directed against England alone. Mahatma Gandhi, it seems, had not done justice in his estimate of this colossal intellect even in the sphere of religion, as results show that Brahmoism has mightily influenced the thought of India and to a certain extent of the world as well. Dr.



THE TWO ASVINS

By S. J. Promode Kumar Chattopadhyaya

Prabasi Press.

Macnicol has rightly pointed out Ram Mohun's place as a religious reformer beside Chaitannya, Tusli Das, Kabir, Nanak and Takaran on the quality of the contributions made by the modern Indian sage.

Ram Mohun's nationalism, sturdy, vigorous and radical, led him to the other truth of internationalism, sound, wide as well as deep. It was a corollary following naturally from the truth he found in Nationalism. A self-governing India must necessarily allow Europeans their rightful place in the land. In his *Settlement of India by Europeans* of 14th July, 1832, he laid stress on the importance of Europeans in this country. He pointed out nine advantages and five disadvantages. He was aware of British feeling over such a proposal, specially with reference to happenings in America and the Indian feeling over the possibility of race mixture. He was above all narrowness and in taking up the side of the planters in 1829, he had in mind, in this connection, the economic, cultural and political good as a whole. He viewed life as a whole, which never allowed him to separate fallaciously culture from economics, or economics from politics, or politics from culture. Yet he was a believer in the legitimate greatness of the East and the potentiality of Asia. His study of world history and the cyclic rise and fall of nations had taught him the facts of human nature from nature's own school. While he was deeply distressed at the degradation of the character of the Asiatics, he explained how weakness entered their constitution through over-civilization. "The cause of such degradation has been our excess in civilisation and abstinence from slaughter of animals". "With respect to Science, Literature or Religion," he added, "I do not acknowledge that we are placed under any obligation, for by a reference to history it may be proved that the world was indebted to our ancestors for the first dawn of knowledge, which sprang up in the East." He concluded by saying "that almost all ancient prophets and patriarchs—may even Jesus Christ himself a divine incarnation and the founder of the Christian faith, were Asiatics." Further he believed in the "superiority of Eastern philosophy over Western systems of thought, and Arabian Logic superior to every other", and held Sanskrit to be the root language for the purposes of comparative study of religion and theology.

The *Remarks on the Settlement of Europeans in India* was produced at a time when the English atmosphere was charged with great political heat over home affairs. Between the Reform Bill and the Charter to the Company, "Ram Mohun, alive to the fingertips with the significance of both phases of imperial reconstruction, was naturally most concerned with what directly affected his own countrymen." Nor was he in the slightest degree indisposed to contemplate the prospect of India as a nation politically independent. He showed pointedly and clearly the kind of India desired by him. He wished to see her free and self-determining in every respect, as he indicated.

"If, however, events should occur to effect a separation between the two countries, still the existence of a large body of respectable settlers (consisting of Europeans and their descendants) speaking the English language in common with the bulk of the people.....as well as possessed of superior knowledge, scientific, mechanical and political, would bring that vast empire in the East to a level with other large Christian countries in Europe.....enlightening the surrounding nations of Asia"

And then he added the example of Canada as "a standing proof that an anxiety to effect a separation is not natural with a people tolerably well ruled." Moreover, political relation was to his mind the least and lowest of the many kinds of connections, such as cultural, commercial, etc., that can subsist between and bind together the nations of the world.

Miss Collet says "Never has the spokesman of the New India been so outspoken before. Never has he drawn so liberally on the future.—Indian independence was not exactly a prospect most agreeable to British susceptibilities. Yet it is calmly advanced as a future possibility". But he was thinking on international and inter-religious lines—

"If events should occur to effect a separation—a friendly and highly advantageous commercial intercourse may be kept up between two free and Christian countries, united as they will then be by resemblance of language, religion and manners."

Such a statement from the Raja made many halt for a while : Miss Collet thinks he was speaking implicitly of the ultimate victory of Christianity, in this important document laying down his international ideal. But the use of the word *Christian* does not mean theological Christianity. The Raja was always explicit as to his own view of the Christian religion and the importance of its

ethical message. For him the word Christian, as used in a pamphlet meant for a *professedly Christian people*, stood for spiritual progress and advancement away from creed and dogma. He wished to see all countries rise to an average standard of material, moral and cultural prosperity. A little reflection on the frontierless religion of the Raja will bear out the truth that he only wanted to throw open the gates of his own country to the West. It issues logically out of the Theism he held so sacred and dear; in his eyes the whole of India was to be the larger Brahmo Samaj, where all people of all creed and colour might live and worship and be at home. One of the greatest poets and thinkers of the world and a typical representative of the modern age, Rabindranath Tagore has admitted gracefully the great influence of the greatest and noblest modern Indian on his own outlook on international life in the best and the largest sense. When this his last will and testament to the people of India, as called by Miss Collet, is read with an eye to all the claims made by him for his country, there remains no doubt that he was fully conscious of his mission and position as an ambassador from the Indian nation, even though Messrs. John Company refused to recognise him as one from the impotent tool in their hand whom they still liked to call the Emperor of Delhi.

The clearest and boldest pronouncement in Internationalism was made by the Raja in his letter to the French Minister of Foreign Affairs. He was required to procure the necessary pass-port and this appeared to him unnecessary suspicion unworthy of civilized nations. That it exists even to-day is a proof of the crude and uncultured condition of international relations. The unity of humanity was the root-idea from which the Raja deduced his principle much in advance of his age.

"It is now generally admitted that not only religion but unbiassed common sense as well as the accurate deductions of scientific research lead to the conclusion that all mankind are one great family, of which the numerous nations and tribes existing are only various branches. Hence enlightened men in all countries must feel a wish to encourage and facilitate human intercourse in every manner by removing as far as possible all impediments to it, in order to promote the reciprocal advantage and enjoyment of the whole human race." *M. R.* Oct., 1928.

He pointed out further the need for a central organisation or congress of all nations

where international differences may be easily and amicably settled. The Editor of the *Modern Review* has observed that the Raja anticipated to a certain extent the yet immature League of Nations. It is really so and it can be seen in the following remarkable sentences :

"But on general grounds I beg to observe that it appears to me the ends of constitutional government might be better attained by submitting every matter of political difference between two countries to a congress composed of an equal number from the Parliament of each; the decision of the majority to be acquiesced in by both nations, and the chairman to be chosen by each Nation alternately for one year, and the place of meeting to be one year within the limits of one country and next within those of the other...By such a congress all matters of difference, whether political or commercial, affecting the natives of any two civilized countries with constitutional governments, might be settled amicably and justly to the satisfaction of both and profound peace and friendly feelings might be preserved between them from generation to generation." *M. R.*, Oct., 1928.

The Raja had the satisfaction of bringing the cause of the King of Delhi to a successful end before he left London finally. The ministers of the Crown accepted a compromise by which £30,000 were added to the stipend of the Moghul. On July 11th, 1833, the appeal against the Abolition of Sati was rejected by the authorities and Ram Mohun had the privilege of seeing the final blow given to the rite of widow-burning. The East India Company's Charter now came up before the Parliament in the shape of a Bill, after the presentation of the report by the Select Committee in August 1832 and its acceptance by the Court of Directors is April 1833. Its third reading was over on July 24th and the Raja wrote to Miss Kiddell that he "will lose no time in ascertaining how it will stand in the Upper House". Royal Assent was given to the East India Bill on August 20th and virtually it was the Company's last charter. The Reformed Parliament did not satisfy him in his legislative activity, probably because of the terms of the new Charter for the reform of the India Government. The Factory Act and the Abolition of Slave Traffic were carried by the new Parliament at about this time. But "the series of brilliant services which mark him out as the pioneer of Indian freedom may be said to have ended when King William gave his assent to the East India Bill". Indeed the crowning part of his life-work was done in England, according to Miss Collet.



MISS PRAMILA PETERS went to America in 1926. She was a student at the Isabella Thoburn College, Lucknow. Like many other Indian women students in America she majored in Education and received her A. B. degree from the University of Nebraska

need of the right type of village education. And now that she has studied the subject of her desire she will be able to do her mite in the great field of rural education.



Mrs. Gangabai Patwardhan

in 1928. While in India she was engaged in village school work and realised the dire



Mrs. Narain Daldas

Of the 83 Barbour scholarships thus far awarded to women graduates of Oriental Colleges, 44 went to China, 22 to Japan, 9 to India, 3 to Philippine Islands, 2 to Korea, 2 to Hawaii and 1 to Sumatra. We reproduce elsewhere a group of Barbour scholars.



A Group of Barbour Scholars
India's Scholars, from left to right (sitting) Mrs. Aaron, Miss Arlik, Miss Achylpe



Mrs. A. Eapen



Miss, Pramila Peters

MRS. IRAWATI KARVE, M. A., a daughter-in-law of Prof. D. K. Karve of the Indian Women's University, has gone to Germany for higher studies in Ethnology and Anthropology. Mrs. Karve passed her M. A.

Examination last year with Sociology from the University School of Economics and her thesis on the "Ethnic Affinities of the Chitpavan Konkarnastha Brahmins," was highly spoken of by the examiners. She intends to work at the "Kaiser Wilhelm Institut fur Anthropologie" in Berlin.

MRS. NARAIN DIALDAS has erected at her own cost a commodious building at Karachi to be utilised as a Ladies' Club house in memory of her mother-in-law Mrs. Dialdas Mulchand. MRS. NARAIN DIALDAS is the wife of the late Mr. Narain Dialdas, the well-known philanthropist of Sind. She recently toured round the world with her husband and is the first Sindhi lady to do so.

MRS. GANGABAI PATWARDHAN, a G. A. of Prof. Karve's Indian Women's University, has just returned from England after attending the Montessory and Kindergarten courses.

MRS. A. EAPEN has been nominated by the Government of Madras as a Councillor of the Bezwada Municipality.



Mrs. Irawati Karve

PROFESSOR HANS MOLISCH

By PROFESSOR SAHAY RAM BOSE, D. SC., F. R. S. E.

PROFESSOR Doctor Hans Molisch, who has recently retired from the chair of plant physiology in the University of Vienna, is one of the foremost plant physiologists of the day and has enriched science by his numerous discoveries in anatomy, physiology and bacteriology. He has been the Rector of the University of Vienna, and as the Director of the famous Plant Physiological Institute, he has gathered round him and inspired the work of many brilliant investigators. He is a distinguished worker of international reputation. He has worked in various branches of botany, everywhere leaving his mark as a very keen and patient worker. One is lost in admiration when one considers his many-sided activities in the field of research. He is a well-known authority on luminous plants. He has carried on very extensive investigations on luminosity in Fungi and Bacteria, and has brought out a standard book on the subject.

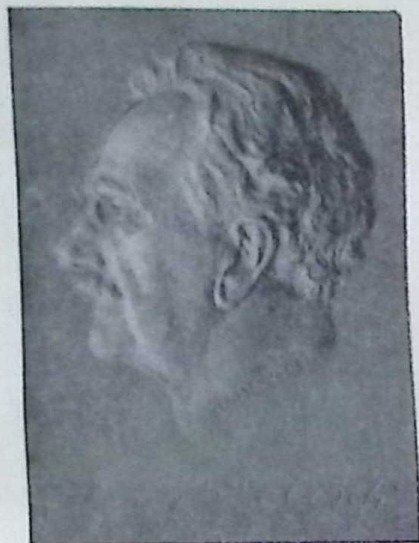
He has on many occasions been invited to many Universities to give them the benefit of his wide experience and extensive knowledge. After the War, the Japanese Imperial University of Sendai utilised his services for three years for advancing their biological investigations. During his stay in Japan he brought out two important works : (a) Plant Biology in Japan, in which he has confirmed his former experience with luminous fungi and bacteria, working on materials found in Japan ; (b) "In the Land of the Rising Sun", in which he has recorded his thoughtful observations on the Japanese.

He is author of some fourteen books and numerous papers covering almost all the important phases of botany. Among his numerous scientific works which are regarded as classical, mention may be made of "Microchemistry of Plants" and "Luminous Plants."

He has travelled extensively and has

visited a number of densely wooded forests in the dark for studying luminous fungi and bacteria.

He was the first to make pure culture of iron bacteria. It was he who demonstrated that ascent of sap occurred in the Palm in the absence of root-pressure. In his work



Medallion of Prof. Molisch

on "Plant in Relation to Iron" he showed that iron is necessary not only for the green plants, but also for the non-green, fungi.

But his most sensational discovery relates to his invention of a "Living Lamp" which he produced by securing the purest cultures of luminous bacteria from dead leaves, marine fishes and other sources. He succeeded in finding out the properties of the bacterian light, its influence on photographic film and its heliotropic action on seedlings. His "Living Lamp" can be seen at a distance of 80 yards, and the light

is strong enough to enable a man to read a book. Further development of "cold light" will start a new era in science.

One of the principal objects of his visit to India is to make himself intimately acquainted with the methods of investigation



Prof. Molisch among the Ainu of Japan

initiated at the Bose Institute, which have opened out fields of exploration on the phenomena of life. He has for many years followed with keen interest and high appreciation the work that is being carried on at the Institute on the Unity of all Life and its Mechanism,

We offer our distinguished guest our most cordial welcome and believe that his stay in India will be conducive to the closer union of the East and West for the common benefit of humanity.

The Indian Science Congress has already invited him to its Madras sessions to give it the benefit of his deep and extensive knowledge. Botanists will hope that perhaps during his stay in India he will visit some of the Himalayan and other forests to renew his acquaintance with the luminous plants which are available in India.

INDIAN ARCHITECTURE: POSSIBILITY OF A SCHOOL

By SRIS CHANDRA CHATTERJEE
(*Architect, Temple Chambers, Calcutta*).

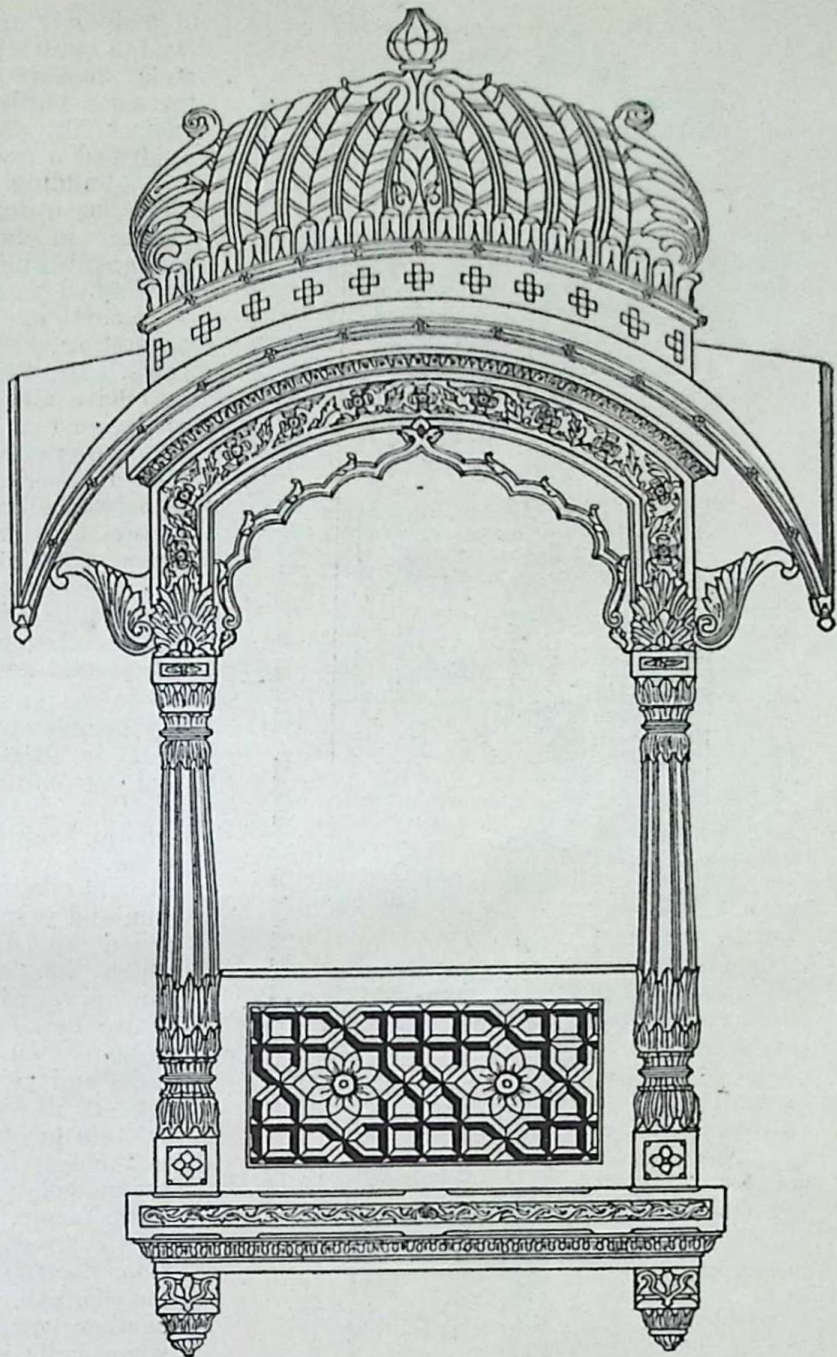
A wave of enthusiasm for a national architecture is passing over India. People look to Government as patron. The Government remains silent in the matter and continues building in European styles. It

has made no arrangement to impart education on Indian architecture in Government Engineering Schools or Colleges or to encourage students having training in national architecture from national schools of art or to

provide with works Indian craftsmen of old Indian school who have been languishing for want of support and taking to trades or other professions. Consequently, it rests with Indians themselves to see that Indian architecture lives and develops. The Municipalities and the District Boards which are run by the representatives of the people should take up the cause in right earnest.

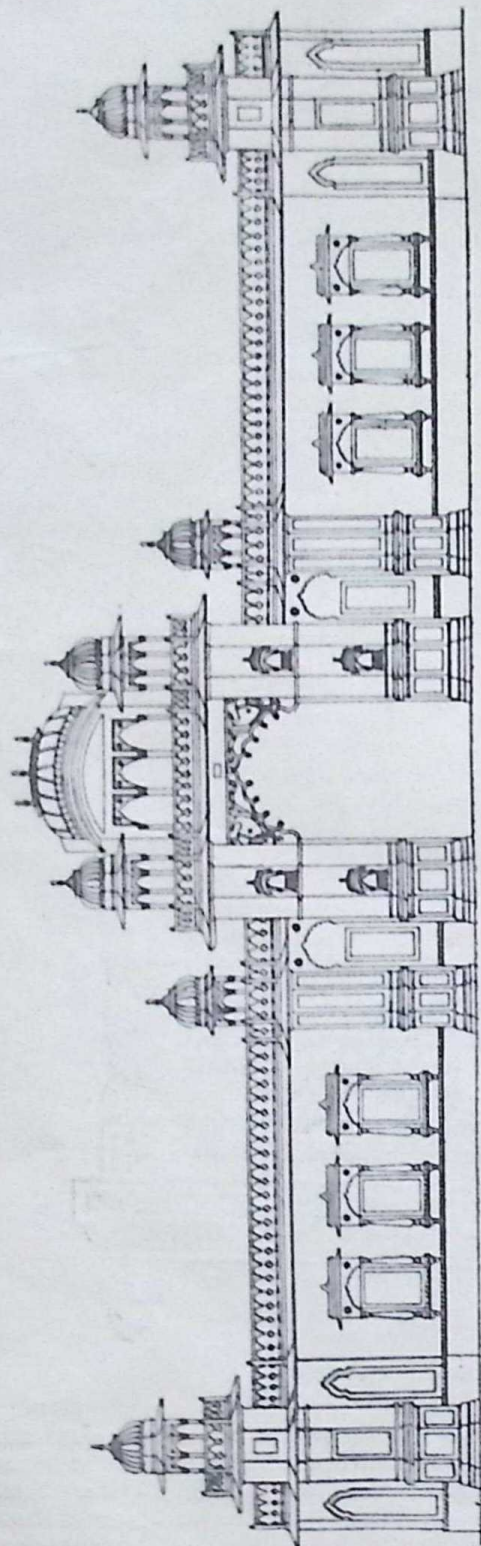
A nation is dead when it loses its own architecture. And nowhere it is more noticeable than in India. And nowhere it is truer than in India that architecture is the mother of all arts and the neglect of our national architecture by our national leaders has been one of the principal causes of the decline of other beautiful fine arts of India. Our characters are largely influenced by the architectural environment we are in. The citizens draw the inspiration of their lives from civil architecture. They can never imbibe true national and patriotic spirit unless they dwell in, or move within an environment which is consistent with their life, religion, tradition and culture. Our leaders should seriously consider about the importance of re-establishing our own architectural environment which alone can create and stimulate a healthy nation.

Among other things the fear of cost stands in the way of the revival of Indian architecture. The present writer can say from his experience that he has gathered from actual construction of buildings, in Indian style of different types, in Calcutta and elsewhere in Bengal, that the fear of cost that obtains with the general public is totally groundless. The houses that are generally built in Bengal as well as in other provinces of



Details of *Jharaka*

India have generally a certain amount of ornamental work which means expense. We are in the habit of having these on our buildings for several generations and, as a result, have become unconscious



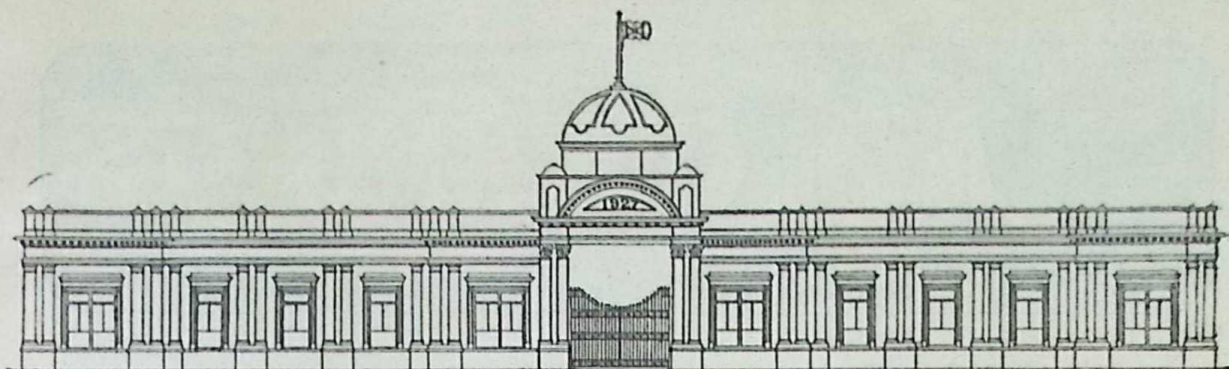
Facade of a proposed building at Gouripore

Indian Style, designer S. C. Chatterjee

[By courtesy of S. Brojendra Kishore Roy Choudhury]

of their cost or even of their very existence. On the contrary, such ornamentation in Indian style appears to be superfluous and cost thereof a burden. The writer dealt with the subject in detail in the articles that he published a few months back and assured the house-building public that stronger and much more beautiful buildings could be built cheaper in Indian style than those with foreign ornamentation in foreign styles. He is tempted to quote here a few lines from a report of Mr. J. Begg, F. R., I. B. A., consulting architect to the Government of India. Mr. Begg says that "there is nothing, as I have already said, in an Indian manner of design that makes it costly. Indeed, my own experience goes to prove that the costliest manner for building in India is a Renaissance or Classical one." These costliest renaissance or classical buildings crowd in every street of Indian towns and the people are unconscious of the stupendous cost because, as has already been said, they are in the habit of having these on their buildings for several generations.

In the present day it may not be possible to completely eschew foreign ideas or to build in strictest conformity to the grammar and conventions of our *Silpa Sastras*, nevertheless demands of free thinking and artistic traditions have to be harmonised as far as possible. An indigenous art with an unbroken chain of tradition of over two thousand years behind it, which has maintained so much vitality in spite of the ban which intellectual Europe has put upon it, can never be allowed to die of starvation. It can be so developed that it can be made to supply all the complex needs of modern India and yet with the canons of true Indian art. It is expected that a new synthesis suitable to our present-day needs will evolve in the near future just like the new school of Indian painting established by Dr. Abanindranath Tagore. Many schools of Indian architecture evolved and developed in the country from the Maurya period down to the advent of the British. And it is quite natural that another school will originate in these days when India is living under political bondage of England, our immediate duty is to turn the tide of our wayward ideas. A combined and sustained effort has to be made to save Indian architecture from starvation. The desired result will come in time. With the development of self-government in the country the real work will commence. We



A foreign style design for the proposed building at Gouripore

shall then be living our own lives. In the meanwhile we should re-introduce those arts and crafts which are about to be wiped out. We should work for the day when India will again gladden the heart of the world by her outpourings of the Good, the True and the Beautiful.

Architecture was "the dominant art of India" from which evolved most others as accessories. Sculpture and painting originated from architecture and their growth primarily depended on the stability of the latter. Owing to the absence of a well-defined and well-established indigenous architecture in Bengal the allied art of painting and terracotta cannot thrive here in the present day as it did in the olden days of Gaur and Vishnupur. The success of Jaypore school of art and craft and industry can be ascribed to the success of its glorious architecture. Their art is a living thing and the artists, sure of patronage and support, not only from their own countrymen but from foreigners as well, can pursue their vocation with ease and freedom. Such an atmosphere for the growth of national art is yet to be created in Bengal; and we should all strive to that end.

Recently it has been proposed to organise a school of architecture in Calcutta. Neither

the Government nor any foreign institute of architects have been approached to guide the same. Experiment is to be made if it could be run independently with the help of Indian master-builders and master-craftsmen that yet survive. The pupil would be left to imagine independently as far as possible. Passed or unpassed students of a Government Engineering College or School or of Government School of Art would, of course, be welcome and given a special course of training, both theoretical and practical, if they desire to learn their own art. But a Government passport would not be compulsory for admission. Co-operation is desirable from institutions like the Indian Society of Oriental Arts which might impart special training to the students of the proposed school of architecture in painting, iconography &c. Municipalities and District Boards should support the proposed school. The sympathy and co-operation of patriotic building contractors are also to be enlisted. The scheme is yet under consideration and suggestions from the public and others interested in Indian architecture and art are hereby invited and would be taken into consideration during the formative stage of the project.



Plant Pills Grow Bouquets

Amateur gardeners' own flowers, any month in the year, in window boxes, jars, tin cans, or any other receptacle that will hold water.

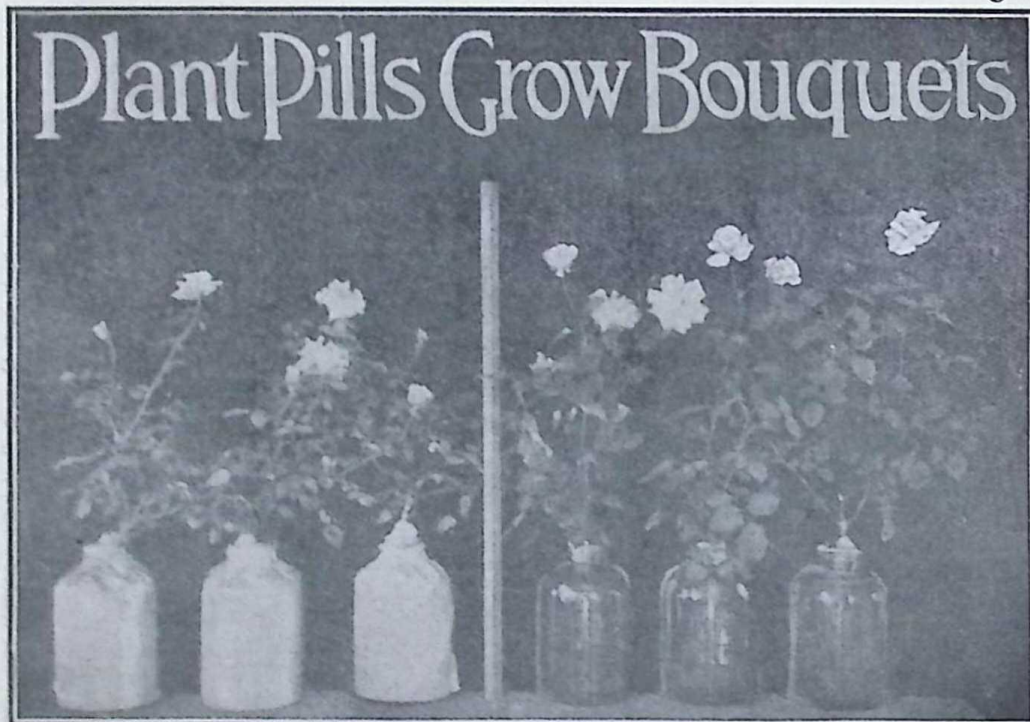
Sweet peas, planted in jars in the fern box on October 1, will provide abundant bloom for New Year's day. Dalias, zinnias, asters, chrysanthemums, pansies, phlox, stocks, or whatever flower one desires, may be made to bloom indoors, all the year around.

No soil is required, no fertilizer is needed. The secret is a small, white oval lump of the size of a pigeon's egg, that is to say, about two inches long by an inch in diameter, called a "plant pill," soon

to be obtained from the nearest druggist at small cost compared with what one pays for cut flowers at midwinter.

This wonder worker among flowers is the product of some seven years' study by Dr. W. F. Gericke, of the University of California. More than 200 varieties of plants, numbering nearly 2,000 individuals, have been made to produce their blossoms at any selected date, indoors and out, at the university.

But the greatest value of the discovery, as so far applied, is in the production of flowers for the home in defiance of winter temperatures outside. The normal warmth at which most houses are kept during cold weather is ample for the growth and



Rose Cuttings, without Roots, after Growing Four Months in Bottles of Water to Each of Which a "Plant Pill" Had Been Added; the Cut Stems Have Developed Good Root Growths



Nine Weeks' Growth of Columbia Roses from Cuttings Eight Inches Long : No Part of These Flowering Plants Has Ever Touched the Soil, Despite the Well-Developed Roots

blossoming of the plants under the urge of the chemicals in the pill.

Annuals, such as sweet peas, zinnias, asters, pansies, and many others, may be controlled and made to blossom at any time in the same way.

Popular Mechanics.

"Electric Doctor" Is Used To Treat Colds

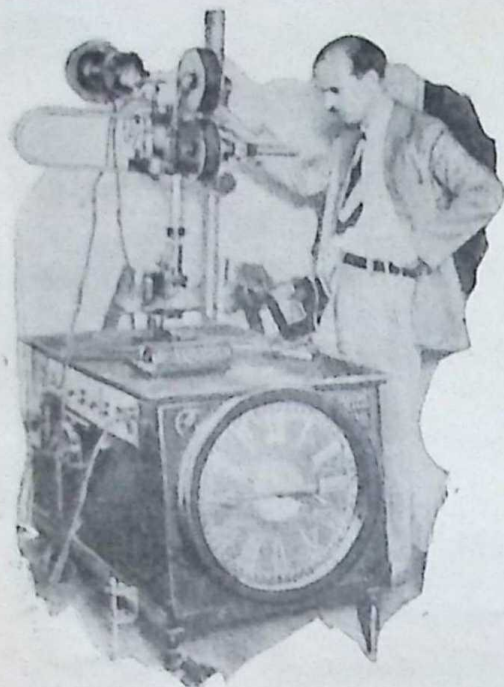
Beneficial results in treating colds with an "electric doctor" are reported from France. The instrument employs high-frequency current to generate heat that penetrates the nose linings and thus destroys germs. Relief has been obtained in ten minutes or less, it is said. The treatment does not injure the nose tissues.



Treating Nose Tissues with High-Frequency Electric Current to Help Cure Cold

Film Mysteries of Germ Life With Clockwork Camera

Photographic records of the life of a chicken within the egg, of the beating of a turtle's heart, how germs and flowers develop, and many other interesting phenomena, are accurately made with a combination microscope and moving-picture camera

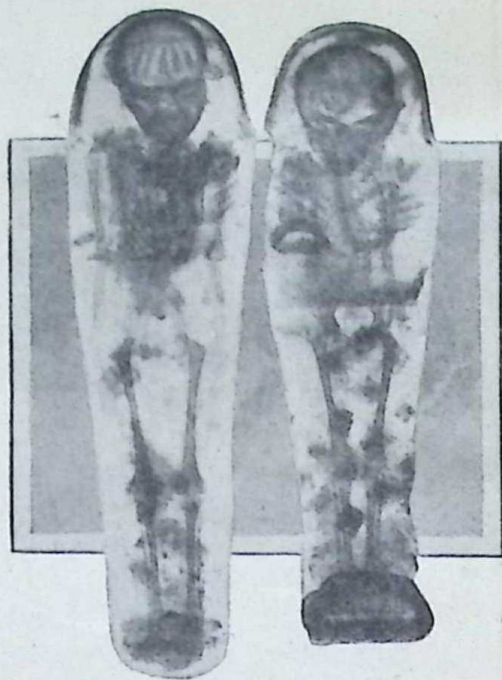


Combination Motion-Picture Camera and Microscope Operated by Clockwork for Filming Germ Life

apparatus devised by a student of the University of Maryland. A feature of the apparatus is that exposures are made at regular intervals and at almost any frequency desired, by setting the clockwork mechanism that operates the shutter and moves the film so that, after the instrument has once been properly adjusted, it needs but little attention.

X-Ray Studies of Mummies Reveal Secrets of Past

That Egyptian children who lived centuries ago had diseases common among youngsters of today, is one of the interesting facts revealed by X-ray studies of mummies at the Field Museum of Natural History. Photographs taken with the penetrating rays show cases of curvature of the spine and of malnutrition. The latter condition is disclosed by transverse lines of irregular calcium developmet in



Courtesy Field Museum of Natural History Diseases and Malformation in Egyptian Children Revealed in X-Ray Photographs of Mummies

the bones and is caused by improper and inadequate feeding. The X-ray apparatus is used not only on mummies but also on various other specimens and helps to establish many scientific facts without doing any damage. The Field museum is the first institution of its kind to adopt this method of examining relics of the past.

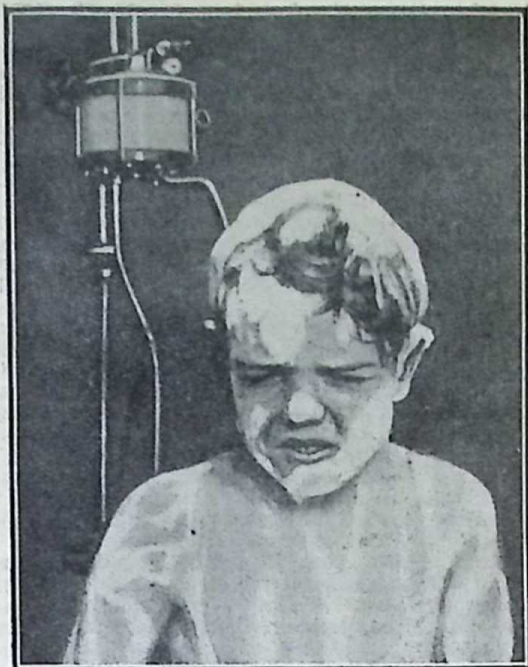
Chemicals To Replace Gans In Wars Of Future

A thousand airplanes each carrying 5,000 pounds of chloroform, could put the inhabitants of cities as large as Chicago or New York to sleep in a few moments, in time of war, according to Dr. Gustav Egloff, a research chemist, who points out that scientists are developing means for making war more humane instead of more horrible. He suggests that anesthetics, far more effective than are now known, may be introduced in the near future and that applications of them from planes flying above trenches, might put whole battalions of soldiers to peaceful slumber. They could be awakened later and suffer relatively little harm.

Popular Mechanics.

Soapsuds Fountain For Bath Latest Toilet Aid

Press a button and soapsuds, salt water, scented water or other toilet preparations gush from a spout in a bath attachment a California inventor has introduced. As many containers as desired



Suds Tank Dispenses Lather Directly without the Need of Working It up during the Bath

can be connected to the arrangement and they are installed in a convenient position for use while bathing.

A Martyr to Science

Prof. Hideyo Noguchi, Japanese bacteriologist of the Rockefeller Institute for Medical Research, passed away at Accra in Africa on May 21st, a victim of yellow fever contracted in a laboratory experiment in 1927. Dr. Noguchi was the most distinguished pathologist of his race. He was knighted by the King of Denmark, the King of Sweden, and the King of Spain, and honored by the Emperor of Japan. Dr. Noguchi was classed with such scientists as Pasteur and Metchnikoff in his work for humanity. The efforts of Dr. Noguchi were largely responsible for the overcoming of the yellow fever outbreaks in Central and South America.



Dr. Noguchi

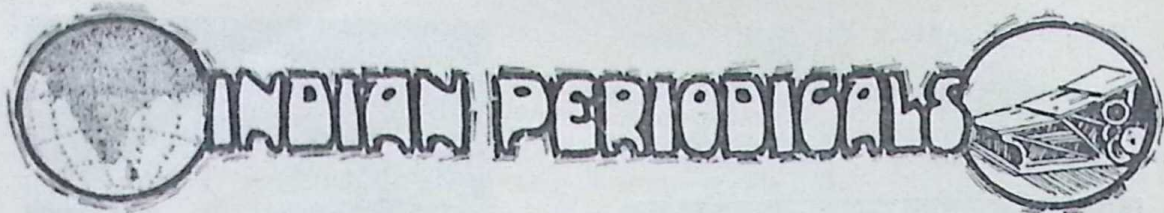


Weaves Seamless Trousers In Hand Loom

Trousers are woven without seams from such materials as burlap and other cloth by an eastern expert who has had more than sixty years' expe-

Weaver and Sample of Seamless Trousers made from Burlap

rience with a hand loom. Even the side openings for the pockets are woven instead of being cut. The garments have a neat appearance.



The Dance of Shiva

The *Visva-Bharati Quarterly* for October publishes another series of Rabindranath's illuminating 'Letters from Java.' The poet gives an interesting description of the Shaiva Temples at Prambanam. We read :

The dance of Shiva, as Nataraj or Mahakala, represents the rhythm of *Becoming*, with its rise and fall of life and death. He is Bhairava, the Terrible, because Death is of the essence of his play. In our country two different aspects of Shiva have been recognised. In the one he is the Infinite, the Perfect, and therefore inactive and tranquil. In the other, it is through him that courses the flow of Time with its perpetual changefulness, the agitated dance of which takes form as Kali. But, in Java, this Kali aspect of Shiva is not seen, nor the sportive aspect of Krishna in Vrindavana. We have here the story of Krishna's slaying of the ogress, Putana; but there is no sign of his milkmaid companions. These facts may give us clues to the history of the time of colonisation.

Revival of Sanskrit Culture

In the course of a thought-provoking article in *Triveni* for July-September, Mr. K. Krishna Somayaji laments that there is amongst Indians less knowledge of, and more prejudice against, Sanskrit than can be possibly imagined. He is of opinion that "Sanskrit culture is the culture for us, if we should continue to live as Indians." He further asserts that Sanskrit culture stands (1) by Faith *not* reason (2) for duties *not* for rights (3) stands for the economy of the past in the making of the present and lastly :

Sanskrit culture stands for the principle of association and grouping together of individuals with similar tastes and avocations as the most natural and effective principle of social organisation, and if the new world has not adopted it, it is simply because it has not understood the scope and purpose of such organisation. So we see in these and similar other institutions, which are the embodiments of Sanskrit culture, the highest principles of conduct yet known to man turned to social and individual ends, and here is the superiority of Sanskrit culture to any other. If by civilisation you mean the adaptation of means to ends with the minimum of waste and maximum of profit in the moral as in the material world, here it is for

all of us to share. So then, the singular importance as I understand it, that attaches itself to Sanskrit and Sanskrit culture is in its power of curing the feud of civilisation through which the world is passing. 'Civilisation and its cure,' the cry has no doubt started, but the cure is not yet found. It is here locked up in this treasure-chest and it is for us Sons of India and Sanskrit, first to cure ourselves through this new power and then to try it upon the chronic ills of the world. We in this country must confess we are in a whirl of life. The old order is changing giving place to new, probably much faster than we think it is, and viewing the phenomenon calmly and dispassionately, we must own we are changing for the worse. Cry hoarse as we do about our aims and aspirations in any department of life, we are caught in the slough of despair, and cut off from the past on one side and with the future thronged and blocked in its path by a mad-rushing humanity on the other, we are without a way out. At this juncture the only safety lies in pulling up in mind and body, and coming to our own. We must realise that we were good and great, and this confidence and faith in our schemes can come only through a study of our past. Without the pride of the past, burning in the Soul, patriotism is a lifeless thing, and all patriotic sacrifice is a make-believe. Sacrifice is born of love, and love of knowledge. To know your great past is surely to love it, and to love the past is not only to discard and trample down the present but to aspire and to soar into the future. Sanskrit Culture which contains in itself all the elements of national life, undoubtedly better conceived and better combined than elsewhere, will once more furnish us with the ways and means of organising ourselves for the present successfully against the contending forces, and will also give us now, as it did so splendidly in the past, the right view-point as to our march into the future. The choice is between English and English culture on the one hand, and Sanskrit and Sanskrit culture on the other. On the one side are ranged Reason, Right Social chaos, and thirst for power and self. On the other are ranged, Duty, Faith, Order, and Search of Truth and Beauty as the ambition of life. Which is to lead and which to follow? The choice is obvious.

Sakuntala Staged in Australia

It is gratifying to note that the Live Art Society of Australia had staged Kalidasa's *Sakuntala*. The *Journal of the Bombay Historical Society* for September has reproduced the above-mentioned news from *Table Talk* of Melbourne from which we make the following extract :

It was in Sakuntala that the big interest lay, for this was a stupendous effort for a society of young people, even though directed by one of artistic insight and experience like Mr. Howard Eadie. First of all the fine translation of the sixteen-hundred-years old work of Kalidasa by Laurence Binyon was a fine achievement. Then the saturation of the performers and the young musician Stewart Burton, in the spirit and atmosphere of the story and the beliefs of the time, to such an extent that they were unable to positively live the characters, and in the case of Mr. Dudley, to interpret the spirit in musical composition was remarkable—Stewart Dudley had—so those who have lived in India declare—by some miracle caught the spirit of India in his music, in which he had used the Indian graduation of scale, which are three times as many as we employ. Like Wagner he has a leading motive each character running through, and the vocal solos introduced are weirdly quaint and thrilling. While, naturally with such notation, some portions of the music strike the ear with unusual and strange dissonances, there are parts of it that are warmly rich and beautiful in tone. The biggest and culminating triumph was achieved by the luminous yellow of the celestial charioteer's wonderful costume which seemed almost dazzling in its luminosity. The stage settings were kept indeterminate and subdued, but were effective. The whole production has left an ineffaceable impression upon those who were fortunate enough to see it."

Archaeology in Hyderabad State

Of late lack of original articles has become a feature of *The Hindustan Review*. In the October number of the said quarterly Mrs. E. Rosenthal, F. R. G. S., traces the history of archaeological research in the Hyderabad State and summarises the progress made by the department in course of the last 15 years. We read :

One of the activities which has linked up the work of the Hyderabad Archaeological Department with Egyptian and European research centres, consists of the excavations, carried out in various parts of the Dominions, for the purpose of examining megalithic remains. In the early fifties of the last century, Meadows Taylor contributed several reports on these remains to the journal of the Bombay Branch of the Royal Asiatic Society. In 1915, operations carried out at Maula Ali revealed cairns, and cromlechs—the former containing stone or clay coffins, similar to those discovered in the ancient tombs of Chaldea,—the latter consisting of stone circles, partly or fully visible. The graves contained also a large amount of pottery, identical in design with cups, saucers, dishes, etc. dug out in Southern India, and bearing a resemblance to vessels discovered in Chaldea and Assyria. In 1916, one of the most active members of the Hyderabad Archaeological Society, Dr. E. H. Hunt, F.R.C.S., delivered a lecture on "Hyderabad Cairns : Their Problems" which was published subsequently in book form. The most important finds among copper articles consisted of a bell,

an amulet and head bands for bulls. It is significant that bells were objects of superstitious regard among the Celto-Scythian peoples and, moreover, that one bell was buried within a cairn opened at Maula Ali, in the first half of the last century.

Women's Demands

Sir Tej Bahadur Sapru K.C.S.I., LL.D., in the course of an article in *Stri Dharma* for October emphatically asserts that the time has come when the women of the country should demand definitely the following reforms and enforce them or get them enforced by those who are prepared to support them :

(a) Every local legislature should be asked to undertake the obligation for the establishment of Girls' Schools and Colleges in every Province and to set apart more ample funds than has hitherto been done.

(b) If the legislators are found to be conservative to legislate with regard to the marriage of girls, the educated youth of the country should form themselves into a league and refuse to be married to girls below a certain age.

(c) Educated girls should be encouraged to follow independent professions, as far as they can.

(d) In all matters affecting social reform, we should take care to see that a certain number of women are always included in our representative bodies.

(e) Sex disqualifications, so far as representation in local bodies and legislatures is concerned, should be absolutely removed.

(f) Our personal laws should be modified so as to give the woman a stronger legal position than she occupies to-day. It is, to my mind, absurd that we should allow the inferior position which the Hindu Law assigns to her in the matter of property rights to continue indefinitely. It is a perpetual source of litigation and I have, in actual practice, found that even where the law gives her some definite position, the woman is victimised by unscrupulous male relatives and hangers-on. This is probably due more to her want of capacity to protect her own interests, than to any other cause. This can, however, partly be remedied by better education, but it seems to me that a radical cure can only be supplied by a fundamental change of our law.

Development of Mercantile Marine in Japan

The remarkable development of the Japanese Mercantile Marine during the last thirty years has been briefly sketched by Mr. J. M. Ganguli in *The Indian Review* for October. The following figures indicate that progress :

Years	Tonnage	Number of Ships
1893	151,773	
1895	279,668	
1896	331,592	
1904	668,360	
1910	1,234,571	1757
1915	1,604,900	2132
1920	3,011,634	2931
1923	3,322,764	3049
1925	3,496,262	3187
1927	4,010,381	3561

A feature of the Japanese shipping has been that though in other countries with the advent of steamships the tonnage of sailing vessels has been steadily decreasing, in Japan it had been showing an increase, till but recently, along with the progressive development of the steamship tonnage. The number of sailing vessels, which was 4,958 with a tonnage of 390,796 in 1910, had become 8,656 with a tonnage of 542,579 and it was 14,902 with a tonnage of 899,233 in 1927.

Proceeding the writer tells us that with the development of the Mercantile Marine, the strength and the importance of the Japanese Navy have also been rapidly increasing. We are told :

The Japanese Navy ranks third to-day among the naval powers of the world, and it has been so recognised in the Washington Agreement. The replacement tonnage in capital ships of the Japanese Navy was fixed by the above Treaty at 315,000 tons, which is more than the strength allowed to France and Italy.

Agriculture in India

Sir M. Visvaraya K.C.I.E., in the course of an Address delivered at the Poona Engineering College (published in *The Mysore Economic Journal* for September) lays special emphasis on the part education and engineering science have to play to meet the immediate needs of our country. Dealing with the problem of agriculture he says :

In this country, agriculture as a profession is distasteful to many at present, because the holdings are small, profits are slender and employment is intermittent. Except during ploughing, sowing and reaping, our farmers in unirrigated tracts have much idle time on their hands. The actual number of days in the year required to cultivate dry crops is probably two months and as the work is not continuous, our cultivators keep up the pretence of farm work throughout the year. Mr. Henry Ford of Automobile fame has stated that he obtains the best yield from his lands by working on them only for 15 days in a year. In America, through the use of machinery, the number of persons employed in agriculture is being reduced though production itself is actually increasing.

The system of agriculture followed in many parts of the country is still of a primitive type. The farmers are too illiterate to understand the value of modern scientific methods and too poor

and too unorganized to adopt improved practices. Agriculture needs to be enriched by the use of capital, scientific methods and sound commercial management ; in other words, agriculture needs to be industrialized.

Engineering and chemistry are the two sciences most concerned with agriculture. The scientific portion of farm work includes soil analysis, selection of seed and fertilizers, destruction of insect pests, animal husbandry, and the use of modern agricultural machinery and tools. Some of our larger agriculturists at least should start the use of ploughing, sowing and harvesting. Every farmer should have some elementary training in mechanical engineering to be able to attend to repairs to his ploughs, pumps and agricultural implements. Every farmer worth the name in some of the advanced European countries I have seen, owns an oil engine when he has no other source of power supply. Every town and many villages possess a technical school of some sort and every city a technical college. Agriculture and engineering should go together. At present agriculturists do not know the elements of engineering, and engineers except some of those engaged in irrigation do not know agriculture. In European countries agricultural engineers form a class of experts by themselves. The Agricultural Commission has made many excellent suggestions but they are not likely to materialize unless ground is first cleared by providing liberal agricultural education and banking facilities and by encouraging team work and self-help among the rural population.

Do the Jains want Separate Electorate ?

The Jaina Gazette for August, September and October comments editorially :

It is to be highly deplored that the Jains are not alive to their rights and responsibilities. Their political rights can well be described to be next to nothing. The Government is kept busy by the agitators. It is an old saying whose verity needs no proof viz. "Ask and it shall be given and knock and it shall be opened." The entire political structure of India is in the melting pot. Communities are vying with one another as to their share of rights in the government of the country. The situation is so critical that even communications which have been always speaking for the Congress Creed have now begun to ask and appeal for themselves as a community, provoked by instinct of self-preservation.

But what about the Jains. Where is the Jaina political conference and what is it doing ? The Jains should awake and arise at least now lest they should be for ever fallen and trodden down in the race of communities.

One chief reason why the Jains cannot afford to be negligent of their rights and duties is that they form an important mercantile community. Lord Curzon had said on one occasion that half the mercantile wealth of India passes through the hands of the Jains. With such a large stake in the country it would be nothing short of madness to allow ourselves to be deprived of all voice in the government of our country. Hence

we hope that our leaders would rise up to the occasion, sink their differences, formulate definite proposals and place them before the Government. We may just suggest in passing that the Jains will do well to ask for an electorate of their own, so that they may elect a certain number of members to the provincial and central legislatures.

Plea for an Investment Trust in India

Prof. J. K. Duraiswami Aiyer contributes a thoughtful article in *The New Era* for November wherein he puts forth a vehement plea for the formation of an Investment Trust Company in India because persons who are in possession of spare funds find it rather difficult to invest profitably. We read :

There is a fairly large amount of funds waiting for employment on such terms as will yield a return higher than the rate of interest realised from gilt-edged securities.—An Investment Trust Company can command the services of experts who will assess the value of different kinds of securities and invest the funds in such a manner as to yield a steady and safe return. The capital of such a Trust must be fairly large say about forty or fifty lacs of Rupees so that it might employ persons of great ability. With a view to spread the risks satisfactorily the Trust will have to go in for different kinds of securities; viz. debenture bonds, preference shares and ordinary stocks of different industries. In India at present the field for investment is widening, the main lines being Cotton, Jute, Iron and Steel, Tea, Rubber, Oil and Electrical Industries. Instead of the individual investor being left to his own devices the Investment Trust provides an agency which will do the investing much more satisfactorily. An Investment Trust Company under reliable and competent auspices will fill the need on the part of those Indian investors who do not want to gamble in shares but require a steady and safe return slightly above that realised from gilt-edged securities. It will be a great relief to those who find it now a hazardous thing to invest in mortgage of houses, private loans and chetty accounts.

Prayers

T. L. Vaswani writes in *The Kalpaka* for November :

You complain that God does not hear prayers. Do you pray to him as to God or only as to an "agent" who is to satisfy desires? Are your prayers pure, disinterested? Prayers of love? Love is *ahetu* Love seeks the Lord for His sake, note the sake of success or satisfaction. Believe me, God listens to prayers of love. He becomes a lover of His *bhakta*. And when God Himself is a lover, what is there He will deny?

Reforms in Afghanistan

Commenting upon the recent military, educational and other reforms in Afghanistan S. J. Ramananda Chatterjee writes in (weekly) *Welfare* for November 12:

The great importance attached to military preparations cannot fail to arrest attention. King Amanullah evidently feels that, as his country and people are situated between powerful neighbours whose pacific professions cannot be relied upon, the Afghan nation must be armed, *cap-a-pie*, as it were. Of course, though his name signifies the "Peace of God," he himself also may have aggressive military ambitions.

The opening of a school for teaching with the Turkish language as the medium of instruction, so that students of this school may be admitted in military schools in Turkey, may be interpreted in different ways. It may be that King Amanullah feels that the Christian nations of the West may not give Afghan Youths as good and complete a military training as they give their own young men, so he must depend on Turkey for the accomplishment of his object. It may also be that there is a more complete understanding between the two Islamic powers, than there can be between either of them and any Christian power, or it may be that Ghazi Kamal Pasha's military schools can give a point or two to the fighting seminaries of the Christian peoples. In any case, it is significant that, for obviously military purposes, Turkish-medium school is to be opened in Afghanistan, but not a German medium, nor a Japanese-medium, nor a French-medium, nor an English-medium school. By the by, does the adoption of the Turkish medium in one school foreshadow the gradual substitution of the Arabic script by the Latin script in Afghanistan as in Turkey?

That foreign employees in Afghanistan are to have no higher pay than Afghans' doing similar work must be rightly meant among other things, to strike at the root of the inferiority complex among Asiatics and the superiority complex among Europeans. Such a thing cannot be expected to be done in British ridden India, though Indians are educationally not less advanced than Afghans.

The rule against military people becoming Pirs or followers of Pirs is obviously meant to prevent soldiers owing loyalty to religious fanatics as well as to the Afghan King. Such divided loyalty may lead to attempts at reactionary rebellions and revolutions under the leadership of bigoted Mullahs.

The deputation of 15 students to Baku clearly points to the existence of petroleum mines in Afghanistan. The King has been well-advised in not giving any mining concessions to foreigners. The sending of a few thousand youths of Afghanistan to Europe for employment by factories on a mere subsistence allowance, affords a striking contrast to British policy in India in this respect. India is a bigger country with a vaster population and far more immense mineral and other resources than Afghanistan. Yet in place of a thousand Afghan Youths to be employed in European factories the British Government in India have not sent even a few dozen Indian Youths to be trained in European manufacturing industries.

So that unless in the meantime India becomes free, we may expect Afghan goods to be dumped in Indian markets in the not distant future.

The intended connection of Afghanistan with foreign countries by telegraph lines reminds one of the deplorable isolation in which Nepal lives and of the crippling conservatism and superstition of the rulers of the latter country.

The present writer observed the use of wooden poles as telegraph posts in various parts of Germany during his travels in that country. King Amanullah may also owe this idea of frugality to his visit to Germany.

The opening of a school of political rights is one more proof of the democratic ideals of the King of Afghanistan.

Foreign Students in Paris

Dr. B. K. Siddhanta, M. D. (Paris) in an article in *The Young Men of India* says:

No University in the world contains so many foreign students as are in the Paris University—the Sorbonne. There are various reasons as to why so many foreign students are drawn to Paris. Firstly, the world-wide reputation of Sorbonne—its traditions and its opportunities attract students from every corner of the globe. Secondly, living is cheaper in Paris than any other well-known universities in America or Europe; the tourist may not think so but a student knows so from experience. Thirdly, along with the courses of study in the University, a foreign student sometimes finds opportunities whereby he can earn money—thereby enabling him to live independently. Let us discuss these points in detail.

But he points out that there is a paucity of Indian students there:

In fact, we, Indians, are apt to overlook the value of education in the Continent. To us, British diplomas hold much of charm, because the Government of India naturally gives preference to British degrees. In our country (India) some people have the belief that the continent of Europe (British Isles excepted) is not a fit place for study. The name of Paris brings much of comment from many an Indian guardian: they think that Paris is a land of enjoyment and not a place for study. We do not know how this crazy idea came to be deep-rooted amongst ourselves—those who have not visited the famous University—Sorbonne. True, Paris is a place of enjoyment as is the case with every other big city in Europe—Berlin, London and so on. But those who want to enjoy life will do so everywhere; there is no reason why he should abstain in London or Boston or New York. But those who want to study will find here in Paris more of opportunities and facilities in comparison with other countries. There is another reason why our students do not like the idea of studying in the Continent: that is they are faced with the language difficulty. To an average European student, this language difficulty is overcome to a great extent, because in almost every European country, French is taught as a second language. As we have said in the beginning, one is literally

astounded to find so many foreign students in Paris. I am in a position to give our readers an idea about the presence of the foreign element in the Faculty of Medicine because of close association with it for the last three years and a half. There are about 5,000 students in it of which 52 per cent. are foreigners. Most of the students come from Roumania, Poland, Czechoslovakia and South America. There are good many students from Canada also. But it is a pity there are only 17 students from India in the Faculty of Medicine—a department which has got the reputation of being one of the best in the world.

Students and Politics

The Educational Review for September writes:

The subject of Students and Politics has often given rise to controversy in the educational world of India. Time was when European educational authorities, devoid of any sympathy with Indian political aspirations, used to throw up their hands in horror at the slightest exhibition of interest in politics on the part of the young men of India. On many an occasion, the intolerant attitude of some bureaucratic Principal resulted in the severe punishment of innocent young men misled by political exuberance into demonstrations of some kind or other considered to be inconsistent with academic life. While it is hardly possible for a really good student, while at College, to spend much of his time in politics and while it is also desirable that active participation in politics should be allowed only to those who are sufficiently mature in understanding, there is no denying the fact that the *alumni* of Universities must take an intelligent interest in the events which are happening round them, especially when they are fraught with serious consequences for the future of their motherland. We are glad to find that such a keen and radical political enthusiast as Pandit Motilal Nehru, addressing the students of Allahabad the other day, gave the right advice in the matter and warned young men against wasting their time in the distractions of politics, without paying sufficient attention to their legitimate work at the University. Pandit Motilal said that he would not advise students to identify themselves with any particular party. But he did not mean thereby that they should have nothing to do with politics. He did not advise them to take an active part in politics, but he appealed to them to study closely social and political problems, so that in later years, they could work for the advancement of the country with some knowledge of the questions awaiting solution. We would like to commend these words not merely to educational authorities but to students all over India.

The Danger of Meat-eating

We read in *The Oriental Watchman and Herald of Health* for November:

The question of vegetarianism is not a mere matter of ethics in eating or of cultish observance.

The nonflesh diet has its actual arguments for health safety. Meat-eating is attended by dangers that are real, and the meat-eater should know that he runs a risk.

The prevalence of disease in animals is so generally understood that the advocate of vegetarianism has to lose no time in proving that point. The many laws of meat inspection are witness enough for the existence of diseased animals. The presence of animal diseases should be a warning in itself.

In the inadequate inspection of animals killed for food, many slip by to the slaughtering pen that ought to be condemned as wholly unfit for food. If left alone a little longer, some of these would soon die of disease.

There is a certain degree of safety in the thorough cooking of meat. Disease germs and their products may be rendered harmless as far as immediate and direct causes of disease are concerned. But no kind of cooking can transform diseased flesh into wholesome food. No culinary act can put food elements and health into a thing. And, in almost all cases, meat is not cooked with a view to eliminating its harmful properties but rather to bring out its "meaty" flavours, which flavours are in the extractives of the flesh, and which extractives contain the animal poisons in process of elimination.

The immediate danger of disease from eating the flesh of unhealthy animals is not the only thing the meat-eater needs to consider. The extra work placed upon the eliminative organs in caring for the wastes and poisons of a flesh diet, is conducive to disease of the organs. A flesh diet will in time tell against the health. Taking all the facts into consideration as to the value of a nonflesh diet and the risks of eating meat, it is well worth while to regard vegetarianism as more than a fad.

Shivaji And Tukaram

Swami Gunatitananda gives a brief life sketch of Tukaram in an article in *The Vedanta Kesari* for November, from which we make the following extract:

The well-known Shivaji who was much devoted to saints from his boyhood, one day sent a deputation to Tukaram who happened to be at Lohagaum at that time, with some jewellery, horses, torches, etc., as presents to request him to come to his palace at Poona. But Tukaram did not even condescend to look at the precious presents, but sent them back with a letter containing nine abhangas addressed to God: "These torches, umbrella, and horses are not for good. Oh king of Pandarpur (Vithoba), why dost Thou wish to allure me with these? This kind of honour I treat as a pig's dung; Thou art giving me just the things I do not want. Everything is ordained by Thy will, Pandurang; Thou knowest my heart. I stick to Thee and Thy feet alone." Then in the same letter he wrote to Shivaji: "We are free from all desires and attractions: a king or an ant, gold or earth is same to us: our wealth is very great; we are the lords of the three worlds. Money is like beef to us. What can you give us? Utter the

name of Vithal; I shall be much pleased if you only do this much. Remember that all the *siddhis*, nay, even the Moksha can be had, but to get the feet of the Lord is difficult." After receiving this letter Shivaji himself came one day to listen to his Kirtanam (devotional songs) which attracted him more and more; so Shivaji began to visit him very often. One night Shivaji was so much impressed by his Kirtanam that instead of returning to Poona, he stayed at Dehu with Tukaram. Shivaji's mother being anxious that he might leave off politics and become a Sadhu, hurried up to Dehu. That night Tukaram spoke on Varnashrama Dharma, which made Shivaji take up his duties in right earnest. Another day the Pathans coming to learn that Shivaji was listening to the Kirtanam inside the temple, lay in ambush outside with a view to catch hold of him; but to their utter surprise and bewilderment the Pathans saw thousands of Shivajis all of the same appearance rushing out from inside the temple! Thus they were frustrated in their fiendish attempts.

Calico Industry In India

Mr. Y. S. Thackeray's article entitled the History of the Calico Industry of India published in the *Quarterly Journal of the Indian Merchants' Chamber* for October will be read with profit by those who are interested in Calico Industry. The writer observes:

From the records at our disposal we understand that Calico, chintz and other cotton fabrics were the most important and oldest textile productions of India and were being exported to foreign countries for their general use. The earliest reference about the traffic of this cloth is to be found in the travels of the Arabian physician Suleiman who had travelled in India about 850 A. D. (A translation of Suleiman's Journal bears the year 1173 A. D.) In his Journal, Suleiman makes mention of the town of Calicut and states that garments made there are so extraordinary that nowhere else are the like to be seen. They are for the most part round and woven to that degree of fineness that they may easily be drawn through a ring of middle size. From this it appears that Calicut was the original seat of the manufacture of this cloth and from the name of this town the word "Calico" was derived.

Cow-Protection During Mughal Times

We read in *The Animal Protection Clip-sheet* for October 17th:

Babar the 1st Moghul Ruler of India, left a will for Humayun, of which two copies are extant, one in the Bhopal State Library and the other in the possession of Principal Balkrishna of the Rajaram College, Kolhapore. The latter seems to be more complete:

"O son, the Kingdom of India is full of different religions, praised be God that He bestowed upon thee its sovereignty. It is incumbent on thee to wipe all religious prejudices off the tablet of

the heart. Administer justice according to the ways of every religion. Avoid especially the sacrifice of the cow by which thou canst capture the hearts of the people of India, and subjects of the country may be bound up with royal obligations.

"Do not ruin the temples and shrines of any community which is obeying the Laws of Government. Administer justice in such a manner that the King be pleased with the subjects and the subjects with the King. The cause of Islam can be promoted by the weapons of obligations rather than by the sword of tyranny.

"Overlook the differences of the Shias and Sunnis, else the weakness of Islam is manifest.

"And let the subjects of different beliefs be harmonised in conformity with the four elements of which the human body is harmoniously composed, so that the body of kingdom be free from different diseases. The memoirs of Timur, the Master of Conjunction, should always be before thine eyes, so that thou mayest become experienced in the affairs of administration."

1st Jamadi ul Awal, 935 A. H.

The Bengal Medical Act

The Calcutta Medical Journal for October observes editorially,

The declared object of the Government of Bengal in amending the Bengal Medical Act (1914) was to enhance the representative character of the Bengal Council of Medical Registration by extending the franchise to the medical colleges affiliated to the University, medical schools permanently affiliated to the State Medical Faculty, School of Tropical Medicine and Railway Board and at the same time not to make it too unwieldy by reducing the number of nominated members and representatives of the medical profession. The Council as contemplated in the amending Bill would have been composed of 18 members, 11 of whom were likely to be officials and 7 non-officials including 5 representatives of the registered practitioners. Consequently the section dealing with the constitution of the Council evoked much criticism from the press and the public.

The Bill, however, has been passed into an Act. The Journal is of opinion:

The immediate net result of the passage of the Bengal Medical (Amendment) Bill, 1928 is the formation of the Bengal Council of Medical Registration by 23 members, of whom 9 are likely to be officials and 14 non-officials. But within a year or so, 4 more Government Medical Schools will come into existence and the total number will then be increased to 27, 13 of them will be officials and 14 non-officials. The non-officials will be formed by one representative each of the Faculty of Medicine, the Calcutta University, the Carmichael Medical College, Belgachia, the Calcutta Medical School, the National Medical Institute, and the Bankura Medical School; 4

representatives of the graduates and licentiates in Medicine and Surgery of the University of Calcutta; 2 representatives of the practitioners who are qualified to be registered under the Medical Acts and 3 representatives of the practitioners with registrable qualifications other than the previous.

Our duty next is to send the right sort of representatives to the Council. In electing them we should see that we are selecting men who will not be influenced by official favour or frown—men who will be able to assert the rights and privileges of their constituencies. There are other non-official institutions which are teaching medical subjects but are not yet recognized and there are numerous outdoor dispensaries and hospitals with wealth of clinical materials in Calcutta, if the authorities of these combine and the clinical materials available are pooled together, they can more than satisfy all the requirements for affiliation.

The Brass and Bell-Metal Industry of Orissa

In an informative paper read at the Co-operators' Day (published in *Federation Gazette*) Mr. S. C. Ghosh gives an account of the above industry—the principal cottage industry of Orissa. Says the writer:

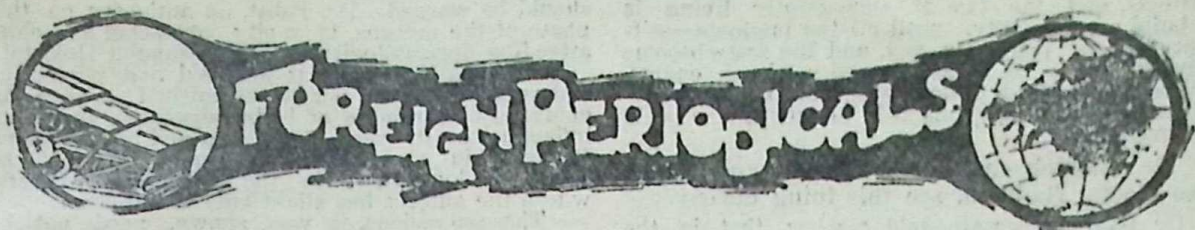
At present there are three principal Bell-metal Societies in Orissa...But I regret to say that they are not working quite to our satisfaction.

There are a few more working successfully though not under co-operative organisations. The principal difficulties with the former group are enumerated by the writer viz.

At the outset I must frankly admit that the Brass-metal and Bell-metal Workers as a class are very conservative in their nature...For the above reasons tangible results are only obtained after a long time, and that when our patience is entirely wearied out, and in most cases even after that. Secondly, these *Karigars* have no idea of the Division of Labour...Thirdly, peculiarity is this that one manufacturer or *Bindhance* is capable of producing one or two kinds of goods only and not all. They do not attempt even at newer ones...Fourthly, the major portion of the producers being under the clutches of the *Mahajans* are throwing every possible obstacles in the path of our progress.

The writer concludes—

Our motto is largest sale, small profit and satisfied customers. Pure Bell-metal wares, I emphatically say, are not available elsewhere in the market and they pay in the long run, as they are not of ordinary stuff.



Dr. Fosdick on Trial Marriage

Writing in the *American Magaxine* Dr. Fosdick admits that in America, among certain sections, there is a revolt against old-fashioned family life. He does not believe that the solution of the resulting problem is to be achieved through what is called trial marriage—through the substitution of the 'ideals' and customs of trial marriage for old marital ideas and customs. Of his own opinion, Dr. Fosdick writes:—

Personally, I do not for a moment believe that the American people in the long run will consent to that exchange. If they do consent to it, the degeneration of American civilization will come on apace. For the attitudes and actions involved in trial marriage are, first, psychologically disruptive to the individual and, second, socially ruinous to the nation.

The psychological aspect of the matter is primary. Nature has been at work a long time on the sex-problem, and we can not by any swift, slick changes outwit what nature has had in mind. To-day an immense amount of cheap thought and talk is going the rounds, of novels, dramas, movies, magazines, and conversations, to the general effect that sex is an imperious urge towards personal pleasure in general and bodily gratification in particular.

The plain fact, however, is that from nature's standpoint sex is only a lure to get two people to love each other deeply enough and long enough to bring up children. What nature wants is children, and because nature always makes attractive the road to the goal she seeks she has allured men and women into family life by pleasant paths. What she was getting at, however, was not the pleasure of the path, but the goal of the children, anybody and who makes it his principle of action to steal the gratification of nature's lure without fulfilling nature's purpose is committing a psychological theft on which nature wreaks inevitable vengeance.

The whipper-snappers in psychology may speak to the contrary; the seers tell the truth.

Trial marriage, therefore, in its ordinarily accepted meaning, is psychologically a truncated, arrested, balked experience. It means emotional repression and disruption. Some people assume that because the idea is new it is an advance. As well assume that being killed by an airplane or going to war with poison gas is an advance.

Nature is too old at this sex-game to be so easily circumvented. And what she signifies by the game and intends to get out of it is clear.

The complete sex-experience means falling in love, learning the secret of staying in love, mastering the art of growing up in love, enlarging the love-life into a family of children, until within the green cusp of a physical relation grow the flower and fruit of a spiritual union.

According to Dr. Fosdick, Mark Twain said out of his own experience: "No man and woman really know what perfect love is until they have been married a quarter of a century."

Dr. Fosdick continues:—

To-day loose conceptions of marriage as largely consisting in bodily gratification are defended in popular minds by a supposed psychological law to the effect that the sex-instinct must not be suppress, but exprest. To let yourself go, this teaching says, to do as you please, to give your emotions gangway, abandon yourself and have your fling—this is the law of a healthy sex-life. In consequence of this supposed psychological doctrine, we have wild talk among our young people about the value of promiscuous experimentation during youth, and among our older people about marriage being a temporary arrangement for mutual gratification.

As a matter of fact, this idea that the sex-instinct must not be controlled, and when other interests make it wise, suppress, is psychological nonsense.

Consider the matter with reference to other instincts. We have, for example, the instinct of self-preservation. It is fundamental. If instincts must not be repress, that of all others must be respected. But if with your wife and children you should be in a shipwreck and, your instinct of self-preservation becoming dominant and imperious, you should crowd into a life-boat and leave your wife and children behind and be saved while they drowned, how would you explain the matter to your friends? Would you say, I have just been reading a book on the new psychology—I felt that if I repress my instinct of self-preservation I would be in danger of serious mental derangement? You would not get off by any such method from being an outlaw and a pariah.

Most of the cheap, popular talk about the danger of repressing instincts is nonsense. The fact is that we repress instincts or, better yet, sublimate them, every hour of our lives, or else we would be in an asylum or a jail. The psychological law of life is not to say to any instinct, Do as you please! but out of all our instincts to build a personality. At the beginning each one of us is a mess. 'I'm not a man, but a mob,' says a character in one of H. G. Wells's stories. Each

one of us must start as a mob of unorganized instincts, and the law of successfully living is to build a personality, until all the instincts—self-preservation, pugnacity, sex, and the rest—become driving power in a mental and spiritual engine, integrated, unified, purposeful, and going somewhere. That is not enacted moral law; that is discovered law."

Dr. Fosdick says that the real psychiatrists, like Doctor Hadfield, see this thing clearly.

Dr. Hadfield, we are told, teaches that in the course of evolution we have long since outgrown the absolute sway of the polygamous impulse, and have come over into the real, if partial, sway of the monogamous impulse. And continues Dr. Fosdick:

So far as enacted law is concerned, therefore, the endeavor must be to encourage, so far as law can help in the matter, this normal, healthy, monogamous relationship. I have emphasized the psychological importance of monogamy to the participants in the marriage. Of course the social significance of monogamy to the children and, therefore, to the nation is obvious. Nature, during the course of evolution, prolonged the infancy of the human child until the family became a biological necessity. The child's long dependence makes sustained paternal and maternal care indispensable, and from this prolonged mutual relationship came all our finest moral qualities.

Human virtue was created out of the family, and human virtue will perish with the family. There are no substitutes for parents.

This stake which society at large has in the matter, therefore, is tremendous, and whatever the State's laws can do to encourage monogamy should be done.

The only solution of the problem, if there is such a thing, lies at the marriage end. Let us get clearly in our minds that in revolting from obsolete fashions in the ancient family we must not revolt to trial marriage. Let us see distinctly that the monogamous relationship is the only psychologically complete, emotionally satisfactory, ethically serviceable and socially productive form of marriage. Let us get this truth clearly in our minds, and make it clear to our children. Then let this corollary be taught: that marriage is the most serious decision that men and women can face and that, therefore, it is not to be entered into unadvisedly or lightly; but reverently, discreetly, soberly, and in the fear of God."

Bathing in Polluted Waters

In Calcutta and in some other big cities the river water is polluted horribly. Yet thousands bathe, in such water. The danger of bathing in such filthy waters will be clear from the following extract from the *New York American* :—

In a conference recently between Dr. Harris and Dr. Charles F. Pabst, it was developed that in addition to the many internal diseases which the filthy waters carried, there were many serious and

painful skin diseases against which the public should be warned. Dr. Pabst, an authority on this phase of the menace, is a city physician and chief attending dermatologist of the Greenpoint Hospital.

Following their talk it was said that physicians and surgeons would not be astonished to see an epidemic of furuncles or boils, abscesses, and other inflammatory diseases of the skin and blood stream. It was said that these are quite likely to be contracted by bathers in the condemned waters, where the subject has slight cuts or abrasions.

These abrasions, it was shown, need not be pronounced, but might merely be the result of chafing by a woolen bathing suit in order to give the bacilli a point of entry.

Eye specialists have pointed out, too, that these waters present the constant peril of pink-eye and all forms of conjunctivitis, some of which could conceivably result in permanent injury to the eye, or even total blindness.

Perhaps the most prevalent aftermath of bathing in water containing sewage, it was said at the Health Department, is that of middle-ear infection, often leading to mastoiditis, abscesses, ear-drum infections, and often deafness, especially where the eustachian tubes become involved.

Respiratory diseases also play their part in the lives of bathers who ignore the Health Department warnings. At the department it was said that 'colds,' which bathers imagine they contract from staying around too long in swimming suits, really are contracted from the organisms in the filthy waters.

Many cases of pneumonia have been traced directly to this source, as have cases of tonsillitis, bronchitis, pharyngitis, and all of the common nose and throat ills.

Swallowing these waters, it was declared might easily lead to disturbances of the digestive tract not from the water itself, but from the dangerous bacilli they contain and might easily be a predisposing factor of appendicitis.

Great Britain and Egypt

In the course of an article on Britain and Egypt, Mr. Arthur Ponsonby writes in the *Contemporary Review*:—

Criticism is always easier than construction. In the Egyptian question, which year by year becomes further obscured by fresh complications, a solution is far from easy to define. Extreme Nationalist opinion which the Wafd has inherited from Zaghlul may not be so hopelessly uncompromising as is generally supposed. It is not so much British proposals as British eventual intentions of which they are suspicious. They are persuaded that it is not the fixed intention of Great Britain to relax completely at any date a controlling hand which must deprive Egypt of absolute autonomy. Take the crucial question of the British garrison. There can be little doubt that the immediate evacuation of every British soldier from Egyptian soil within a month would neither be demanded nor accepted by the great body of majority opinion in Egypt. Not only do they fear the autocratic ambitions of King Fuad but they have learned some

lessons from the drastic methods adopted by the French in Syria, and they are fully aware that in Italy and Turkey unscrupulous autocracies may take advantage of their weakness. The question therefore resolves itself into one of time and degree, to be adjusted according to the legitimate ambitions of Egypt, and a reconsideration by Great Britain of imperial strategic necessities.

The other outstanding problem of importance is the question of the Soudan. Mr. Ponsonby does not discuss it in detail mentioning the various phases through which it has passed. He only writes:—

It is sufficient to say that from the Egyptian point of view it is not merely a question of territory. Nile water supply is a matter of vital necessity to the very existence of Egypt. In the course of imperial aggrandisement we have established economic interests in the Soudan and have undertaken certain obligations towards the Arab population which we cannot lightly abandon. Compromise here is unlikely to be reached by the wrangling of the two interested parties more especially when the Soudan problem is linked up with the other highly contentious controversies connected with Egypt itself. But the Soudan and the Suez Canal present just the sort of international problem suitable for submission to the League of Nations, so that without any question of triumph or submission on one side or the other a decision may be arrived at by an impartial outside authority by which both parties will abide.

Mr. Ponsonby sums up his conclusions on the broad lines of principle and method which British public opinion can easily understand, in the following words.

(a) Our declared intention should be the establishment without reserve or qualification of an independent autonomous Egypt.

(b) The steps taken towards this end must be devised according to the best interests of the Egyptian people and to the responsibilities and obligations which our long sojourn in the country has for the time being imposed on us.

(c) Negotiations for a Treaty of Alliance must be conducted only with a responsible authority, representative of majority opinion in Egypt.

(d) Egypt must become a member of the League of Nations in order that the major issues which prove incapable of adjustment in bilateral negotiation may be submitted to that body for an impartial international verdict.

With the right spirit and intention, the right approach and the right people as negotiators, it is not impossible that a solution can be found. Unfortunately for the moment we have drifted far down the wrong road, and time will be needed for us to retrace our steps and for Egypt to be restored to normal and regular conditions of government.

Japan and the Two Americas

Andre Duboscq writes in *Le Correspondent*, a Paris Catholic biweekly:—

When one realizes what tremendous obstacles are placed in the way of the immigration of the yellow race into the United States, and how the Americans seek to hold down the negroes who are already there, one can understand how disturbed the Americans are over the nearness of a country like Mexico. Mexico has about 15,000,000 inhabitants of whom only 2,000,000 are whites. The rest are Indians or half-breeds. By a law passed October 31, 1925, Mexico opened wide her doors to immigration; and the worst is that the half-breeds, because they hate the whites, and the Indians, because they hate the whites and the half-breeds, both favor Japanese immigration. The Japanese, after their exclusion from the United States, were glad enough to send a part of their steadily growing population to Mexico. Not only do Japanese farmers come to work there, but Mexico sells Japan large quantities of raw materials. Commercial relations between the two countries, are controlled by a treaty signed on October 8, 1924.

Perhaps Mexico has not been prudent in offering unrestricted entrance to Japanese immigrants. The Asiatic flood, once it reaches its height, is not easily stemmed. I have already pointed out that this proved true in the case of the Hawaiian Island, and it is to precisely this possibility that California hesitated to expose herself. In any case, Brazil, where the Japanese have been well received, has shown more foresight. Commenting upon the arrival of a Japanese commission in Rio de Janeiro, the *Jornal do Brazil* says: 'We dare not open our doors wide to the Japanese. On the other hand, it would not be wise for us to close them completely. The best course is to set a definite limit on the number of these foreigners allowed to enter the country, in order that we may have nothing to fear from them in case they prove unassimilable. This problem should be settled by foresighted legislation, aimed to spare future generations a terrible racial problem.'

This indicates a prudent doubt on the part of the Brazilians concerning the assimilability of Asiatics, in spite of the fact that the long-established traditions of the country offer a strong guaranty against deformation of the national spirit by foreigners. It should be pointed out, however, that the Japanese have already acquired considerable territory in Brazil and that they are always ready to take more with the intention, already partly realized in the South, of laying out great cotton plantations. In Peru also, Japanese business men plan to acquire vast areas for raising cotton.

In summary, it may be said that Japanese emigrants are regularly finding their way to Latin America. For the moment, they are going principally to Brazil and Peru, because the Mexican situation is so troubled; but Japanese relations with all three of these countries have increased a hundred-fold in the last twenty years. It should be remarked that the same thing cannot be said of Chile, where fear of Japanese immigration is even more marked than it is in Brazil.

Josiah Royce—Theist or Pantheist?

Paul E Johnson, discussing the philosophy of Josiah Royce in an article in the *Harvard Theological Review*, observes:

Absolute theism cannot overlook the following difficulties. All reality may be personal, but, if constituted of discordant elements, then endangers the unity of God. The evil, error, and ignorance of the finite is carried up into the Infinite, thus impugning the goodness, truth, and knowledge of God. The parts are equivalent to the Whole, thus leaving uncertainty as to what after all is God. The Whole is identical with the part; if so, why not call the part the whole and avoid the unnecessary and gratuitous assumption of an Absolute beyond empirical demonstration?

Royce has his answer for each of these difficulties.

For each of these difficulties Royce has his answer. All concrete, active, living unity is a unity of contrast, so that the contradictory elements in God contribute to the rich variety and wealth of meaning in his life. The evil and error which enter God's experience are necessary to his complete knowledge of all facts, but do not impugn his goodness and truth, for he overcomes ignorance and error with his larger insight, and renounces evil by triumphing over it in his victorious goodness. The parts are futile and defeated in and of themselves; it is only by union with the Whole that they find meaning. God is the Whole that saves the parts by organizing them into perfect life. The Whole may be identical with the part only in a self-representative system, which is to say that the Whole of God is present in every meaning or expression which he manifests in the part. The Absolute is no gratuitous assumption, for every partial view of reality falls into contradiction and only the Absolute explains.

From this it is evident that Royce can neither be waved aside at the first cry of pantheist, nor readily disposed of by the traditional arguments brought against monism. For the monism of Royce is laid out upon personalistic lines, and while the absolute nature of it may lead us to suspect an eventual falling into pantheistic difficulties, the way to such difficulties must be demonstrated, not taken for granted. Distinctions of value are the property of Personality, and to that extent his internal transcendence may be effective. What becomes of material things and finite beings is another question beyond the limits of this inquiry. It may appear that the finite difficulty is the vulnerable point in Royce's philosophy. But as for the Infinite, we are led by this investigation to conclude that the God of Royce may justly be called theistic.

Capitalism and Religious "Isms".

What Kemper Fullerton writes of Calvinism and Capitalism in the same Review applies equally aptly to other religious creeds. The writer asks:—

And what chance has the Church in a world dominated by a huge and rapidly increasing population which needs subsistence, and by a profit-motive which seeks to make gain out of this need? These two economic factors in their interaction led to the imperialistic expansion which went on throughout the nineteenth century and

resulted in the Great War of the twentieth century, but which has not yet run out its politically devastating course, for American imperialism has just begun its rake's progress. Do the churches realize the situation with which they are confronted? In proportion as they are educated, they have surrendered their dogmatic supports. In proportion as they represent the prosperous middle classes, they have more and more abandoned the heroism of the ethical and religious discipline which once gave them a real spiritual authority, and have adopted in its place a this-worldly orientation largely acquiescing in the domination of the present business formulation of life, consecrated as this is by its association with religion, and they seek to solve their consciences by the adoption of a social-service ideal which too often means a further rationalization of religion in a new form and a dilettante dabbling in the economic and political problems of the times. The situation is probably the most serious the church has faced in its entire history. It is so serious because it is so hard to realize it, for the church no longer feels itself outside the world as it did in its struggle with the Roman Empire, but is itself an organic part of the vast complex which we call modern civilization. Being a part of this civilization, it seems to have lost the power objectively to analyse it. It does not realize that when, in a profoundly religious interest, it adopted the conception of 'calling' within the secular life, it helped, quite unconsciously, to pave the way for its own almost complete secularization.

Religious bodies undertaking social service work, require money, which capitalists give them. This dependence on the propertied classes deprives them to some extent of rebuking vicious luxury, vice, sin and wickedness, and consequently of spiritual authority. What is the remedy?

China's New Industrialism

Writing in *The China Journal* for October, Mr. Arthur De C. Sowerby speaks of a significant change in the industrial outlook of China viz. "a desire for the co-operation of foreigners with Chinese in the industrial rehabilitation and development of China after all these years of chaos and strife." The writer says:

Though the Chinese have gone far in the last few decades in following Western business and industrial methods, they are experiencing considerable difficulty in adjusting themselves to all the changes involved; while they naturally lack the background and experience possessed by such countries as Great Britain, whose vast wealth and world-wide interests have been built up by a long period of close application of and adherence to business and commercial principles.

Thus Chinese investors and promoters of industrial and other enterprises have suffered severe losses, sometimes through the dishonesty of rascally managers, at others through mistakes

and errors in judgment on the part either of their managers or of their technical experts or of advisors as the outcome of inexperience.

For this and other reasons Chinese investors have become shy of putting their money into concerns, industrial or otherwise, wholly sponsored by their fellow countrymen, and for sometime past have either kept their money tied up in the foreign banks in the foreign concessions and treaty ports or have invested it abroad.

The Chinese owners of big industries which have failed to attain the success hoped for are approaching foreign groups, in some cases going so far as to ask the latter to take over the entire management of their concerns and to invest the capital necessary to put them on a sound paying basis; and on the other hand, the representatives of the government are doing much the same in regard to big national concerns; while Chinese investors, large and small, are refusing to put any money whatsoever into concerns that are not at least under part control of foreigners of sound reputation and proved ability.

Now that China is master of her own house, she can buy the service of the foreigners at her own terms.

There is no loss of "face" or infringement of Chinese sovereign rights involved in such transactions, for the simple reason that in every case the ownership of the industry concerned remains with the Chinese, the foreigners and their capital merely being employed by the latter.

The writer, however, wants some guarantee from the Chinese Government that the lives and interests of the foreigners who are going as 'guests' will be safeguarded.

At Rammohun Roy's Tomb

The Inquirer (October, 13) gives us an account of the annual gathering at the Raja's tomb, at Bristol:—

The annual service at the tomb of Rajah Rammohun Roy, Arno's Vale, Bristol was held a week ago, a number of Indian visitors who had come down from London having been welcomed by the Lord Mayor and Sheriffs earlier in the day at the Council House. In the party were included Sir Abbas and Lady Baig, Mr. and Mrs. N. C. Sen, Mr. G. S. Dutt (Indian Civil Service) and Major and Mrs. Das, all members of the Brahmo Samaj. They laid wreaths and floral tributes on the tomb and a service of reconsecration was conducted by Mr. N. C. Sen. Afterwards there were addresses by the Rev. Dr. Tudor Jones and the more prominent Indian representatives.

Dr. Tudor Jones said that was the thirteenth occasion he had had the privilege of being there on September 27, but they never had such a large gathering as they had that day. Bristol people had responded well to do honour to the memory of one of the greatest Indians who had ever lived.

They had testimony that some of the Indian gentlemen present remembered the accounts of Bristol from their earliest childhood. From their

cradle they had been told what a marvellous city Bristol was, and what endeared it most to them was the fact that Rajah Rammohun Roy had lived here for some time and passed away at Stapleton. The Rajah loved Bristol and came here at the invitation of that very great woman, Mary Carpenter, who ran ragged and industrial schools for boys and girls in this country. She was interested in the peoples of India and visited the country, which meant a great undertaking in those days.

They were there to give a very cordial welcome to their Indian friends. India was an important part of the British Empire, and it was hoped that the dispute between that country and England would soon be settled and that they would walk together hand in hand for the benefit of the whole world. That was their wish, and they asked their friends to carry it back to the peoples of India.

Mr. G. S. Dutt I. C. S. replied to the address and Mr. N. C. Sen thanked the Rev. Tudor Jones for the care he had taken of the shrine of the Raja.

Tuberculosis

The Inquirer (October 20) informs us:

About thirty medical officers of the Canadian Tuberculosis Association are attending the annual conference of the National Association for the Prevention of Tuberculosis here in London. The Canadian Association is evidently a very active force, and has affiliated to it every anti-tuberculosis committee in Canada. The deaths from tuberculosis have been greatly reduced in recent years, but the following figures tell their own tale as to the difference between town and country life from the point of view of resistance to this disease. In Canada 55 per cent of the people live on 54 per cent of the land area and contribute only 40 per cent. of the annual deaths from tuberculosis, or 57 per 100,000. The rest of the population contribute 60 per cent. of the yearly tuberculosis deaths or 104 per 100,000.

It would be interesting to compare the Indian figures of mortality from tuberculosis, which have been increasing rapidly, and more interesting to know what steps are being taken to check that.

Russian Justice

Light is thrown by Daniel Harris in *The Lantern* on the Russian judicial system, which has patience with human misconduct, but is ruthless against any offence however trivial against the state. The chief prosecuting officer of the Soviet Government M. Krylenko elaborated to him the ethics of the system:

Prisons, were regarded as training schools for the re-education of ordinary offenders into useful citizens. The maximum sentence is ten years. The prisoners are never locked up except at night,

are taught to read and write and encouraged to learn a trade, may take vacations from prison to visit their families and are released on parole as soon as practicable. But the treatment of political offenders is entirely different. Counter-revolution (which includes any opposition to the Communist Party) smuggling (in defiance of the Government monopoly on foreign trade), stealing public funds, sabotaging in industry—anything remotely construable as an attack on the present regime—any of these may be punished with death. More than once he used the phrase, ".....Lenin has written...." and there was a ring of actual pride in his quiet voice as he told us that he had secured the death-penalty, only the day before, for a clerk in the Gosbank (State Bank) who had been caught "lending" 200,000 roubles of state money to private parties.

Mr. Harris witnesses a sitting of the highest tribunal, and as he leaves, he tells us:

We meditated a bit on that Matter of the transgressing bank-clerk.....Death for embezzlement!

Krylenko is a pious man.
His god is called LENIN.

Fascist Inquisition

Barbaric in its brutality and revolting in its crudity, is the Fascist Inquisition which sits in judgment over 6,000 anti-Fascist prisoners in Italy, and which Henri Barbusse denounces in *The Lantern* in a petition 'in the name of outraged humanity.' Appeals M. Barbusse:

We ask that the whole truth be told as to the tortures already denounced and in all those cases where death was caused by torture as with Gastone Sezzi, Agostina Sanvito, Pirola and probably of Ruolie (although we still hope that he may have survived.)

That an international investigation committee visit the prisons and the islands of exile where approximately 6000 political prisoners are kept.

The tortures to make prisoners 'talk' are, writes Mr. Barbusse:

Besides the stabbing with sticks filled at the points with powdered lead, beside the fist blows with iron gloves, which are used in all police stations, we have information that the following methods are used upon political prisoners "to make them talk."

1. Blows drawing blood (the cases of Trieste and Monfalcone already denounced in the press.)

2. The use of boiling water in which the prisoners' hands are held to extort confessions through physical pain. (Cases of Milan and Brescia)

3. Starvation, total darkness and blows used alternately (this system was first used in Brescia and later was adopted in all Fascist prisons.)

4. Injections of chemical substances in order to create a state of madness and obtain "information" from the prisoner during his delirium.

5. Pricking the testicles with pins until serious inflammation has begun. (Brescia and Genoa.)

6. In some instances tying the testicles with chains or ropes regulating the pain by a steadily increasing pressure. (Rome, Naples and Genoa.)

7. Thrusting pins deep under the nails. (Turin, Genoa, Milan.)

8. Enemas of a solution of iodine causing very painful blisters in the intestines. (Perugia.)

9. Engraving the tongue with knives.

10. Pulling out the hair of the pubis. (As in Monfalcone and in Milan with Miss Lipa Morandotti, sent to a clinic insane from the pain.)

11. Even making use of insects, as in Florence where to secure "confessions" from political prisoners a black beetle under a glass is kept on the victims three and four hours until he "talks."

Mussolini has given Italy an enduring government, strength and stability and prestige: but if half of the charges levelled against his Party be true, he can claim everything except freeing Italian governmental system from mediaeval barbarity.

The Ghazi and Turkey's Future

Under the Caption 'The Turkish Mirror, 1928,' Mr. W. E. D. Allen thus speculates on the future of Turkey without the Ghazi's personal magnetism in *The Asiatic Review*:

The future in Turkey depends obviously on two questions: To what extent is the regime and policy of the "Ghazi" a personal regime and a personal policy? and are the Turks, or rather, is the political mechanism of the Popular Party, capable of maintaining the form of his regime and the spirit of his policy after his disappearance from politics, which in the ordinary course of human affairs, is eventually inevitable?

The "Ghazi's" policy is in many ways sound unadventurous and non-committal foreign policy the amelioration of the condition of the peasants, State-aided economic development, and increased facilities for education. But the bureaucratic spirit of the Turkish regime fails to encourage real development of private enterprise within the country, and actually discourages foreign enterprise—a serious matter, in a long view, for a country so poor in capital resources as Turkey. Further, a virulent anti-religious policy and an unnecessarily compulsory strain in the introduction of social innovations tends to estrange large sections of the more stable if less active sections of the population.

A Page from the Presidential Campaign of America

The Presidential campaign taxed the resources of all propagandists in America. The following from *The Nation* gives an instance of how to tackle an enemy pronouncement ably and without vileness.

WHAT HOOVER SAID

An accurate survey of the Department of Labor showed that even including the usual winter seasonal unemployment, about 1,800,000 employees were out of work as contrasted with five to six million in 1921.

THE FACTS

Ethelbert Stewart, Commissioner of Labor Statistics, reported on March 24, 1928 (see *Monthly Labor Review* of the Department of Labor for April, 1928, page 26), an estimate of the shrinkage in the number of employed workers between 1925 and 1928 as 1,800,000. *The figure was not an estimate of unemployment; no account was taken of the number of unemployed in 1925.* The Labor Bureau, Inc. estimates the unemployment this year at about 4,000,000.

The foreword to the report of the President's Conference on Unemployment, signed by Herbert Hoover, refers to "four to five million unemployed as a result of the business depression of that year." This conference met in September, 1921. It appointed a subcommittee of experts to report on the number of unemployed. Their estimate, as contained in the official record, says: "It is highly improbable, taking all occupations into account, that more than 3,500,000 persons now remain unemployed in the sense that they desire and are unable to find work suited to their capacities."

Party and Purity

The 'Solid South' is said to have cracked in the last Presidential election of America principally because of the Democratic candidate, Al Smith's Tammany connection. In trying to clear his position more by an apologia than by solid arguments, the editor of *The New Republic*, a supporter of Al Smith, discusses the question of party and purity:—

No doubt all politicians who cooperate with party organizations are open to criticism on this score by independent or socialist voters. Parties are organized and operated to win and to exercise political power, and to that end their leaders are frequently obliged to assume partial responsibility for behavior on the part of their party colleagues which in itself may be indefensible and which they would have liked to change. Socialists, independents, purists, and members of hopelessly minor parties can criticize "regular politicians for their complicity in these doubtful practices with some force, but they should remember one mitigating condition. If they themselves exercise political power in a democracy by means of an organized party, they would act in somewhat the same way or injure their party as an organ of government. In dealing with the sins and errors of their associates, they would be forced in the interest of party welfare to moderate their zeal for purity and reform. It is only fair to add in Al Smith's case that, since he has been one of the leaders of Tammany Hall, has

not served as the silent accomplice of any corruption so flagrant and offensive as that which Herbert Hoover overlooked as the colleague in the late Mr. Hardinge's Cabinet of Messrs. Fall and Daugherty.

English Insight

In the 'Fall Book Section' of the same date of the journal there is under above caption a discussion of the contemporary educational ideas and thoughts of England. We read:

Three forces struggle for place in English thought: science, classicism and humanism. It is the last-named, humanism, which seems to weave the central strand. And it is this humanistic quality which patently provides the best of English thought with its finer insights. Englishmen strive to bring their ideas into relation with something solidly human. This is insight: to reveal the meaning of things and events in terms of their derivation from an influence upon human nature. Thus, when Professor Findlay begins his systematic work on education he attributes the conception to his German teachers, but as he proceeds it becomes clear that he has been deeply influenced by the American emphasis upon changing human nature. In fact, his chief concern in the area of values derives from his insights into human limitations and aspirations. Individuality and sociality are both given data of human nature; neither the one nor the other may be used as the sole end of education. "Fellowship increases with the passage of time side by side with our inner experience of the expanding self." And "the school, when all is said, is not an appropriate venue for a new gospel; the reformer can only ask that our children should be so educated as to remain sensitive to the intimations of adventure." In Volume II, where he compares Dewey and Tagore, he comes even nearer an insight integrated through a fine and sensitive view of human nature. "No two types [Dewey and Tagore] more remote from each other could be named, yet they are united by practical experience of child-life which bridges the chasm between East and West.....Tagore and Dewey also honor science and use it, but as a means to a greater end, the end being behavior in a social and spiritual society. For both of them the meaning and purpose of life is the one thing that matters: the life they cherish is not some future field of activity or success, for which this or that subject or method may prepare, but the life that now is, that now fulfills itself, both in individual experience and in cooperation."

A New Danger

The New Republic (October 17) informs us of a new source of noise:

A new horror has been added to the miseries of metropolitan life, but, we trust, only temporarily. Recently an aeroplane has been flying over New York City, equipped with a loud-speaking device

which amplifies the human voice—or any other noise—something like a hundred million times. From the sky, singers have sung, saxophones have bleated, and slick-tongued announcers have expatiated on the merits of somebody's cigarettes. On the first trials the words spoken were almost entirely unintelligible; the air was simply filled with vast and disagreeable sounds, coming from no identifiable spot. However, the experience would have been no pleasanter, and might have been worse, for the unhappy victims below, if the machinery had worked well. If this sort of thing doesn't come under the head of unjustifiable invasion of privacy, we should like to know what does. As advertising, it may or may not be of some value; as a nuisance, it is a great success.

The above news forms the subject of a strong but reasonable comment by Dr. Holmes in *Unity*, October 8.

That revolt against these multiplying noises of contemporary civilization is no mere outburst of hysteria on the part of neurotic invalids, is shown by a recent statement on the subject by Professor W. A. Spooner, of Oxford, England. "Civilization," he says, "has never before been confronted by such a malignant plague." Few people realize, he continues, the havoc wrought upon our physical and nervous systems by the noise to which we are constantly being subjected. Professor Spooner especially fears the injurious effects upon the growing generations, who are being exposed to assaults which no human system was ever built to sustain, there are alarming signs that many people, including engineers and scientists, we have no doubt, have become so degenerate that they actually like noise. Which brings us to Professor Spooner's suggestion that the medical section of the League of Nations take up what is now become a world problem—"the prevention and abatement of unnecessary noise"! But why wait for the League of Nations, or wander thus so far afield? Why not organize forthwith in all cities and villages militant Anti-Noise Societies which shall see to it that this hideous matter is forthwith made a matter of regulation by the public health authorities? *Most noises are unnecessary.* That's the starting point! Now add to this the knowledge, amply provided by enlightened physicians, that noise is ruinous to good health, to say nothing of good manners and good morals, and the battle is won.

None of us are Epicureans; but the prospect is simply frightful.

Presidential Campaign Values

Unity (October 15) thinks that Political Campaigns for all their bunk, are illuminating.....

a campaign is most illuminating in its indications where politicians think the people are.

It then goes to assess the value of the campaign and concludes:

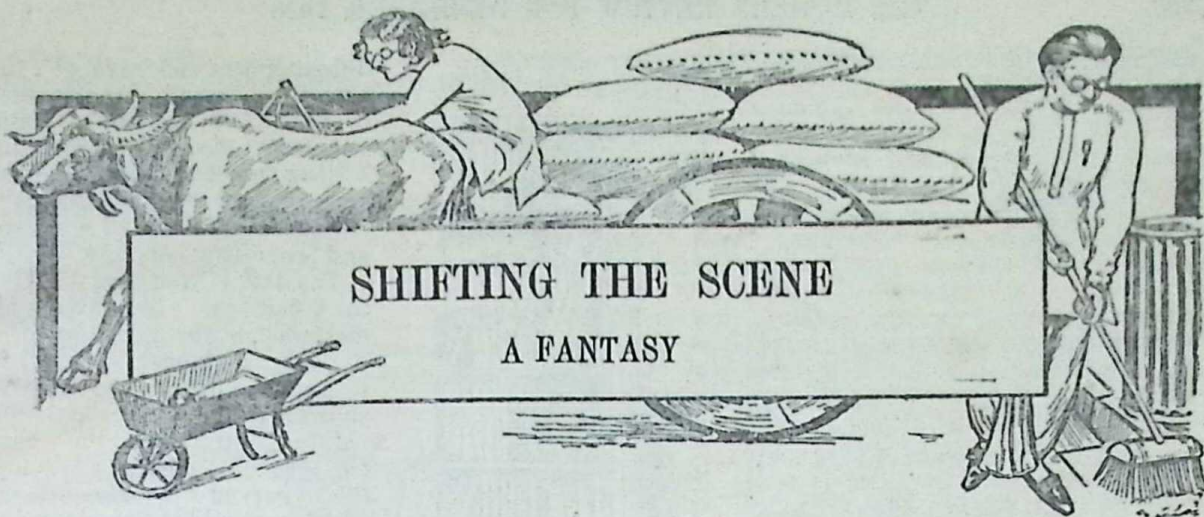
If the old-party politicians in this campaign have struck no genuine note of high idealism, if they have summoned Americans to no lofty endeavor, either in their own domestic affairs or in their relations with a world that we can greatly serve if we will, we can only reflect soberly that it is their business to appeal to us where we are and the issues that they emphasize indicate pretty clearly where they think we are. If they are right, clearly we have a long way to travel before we shall have a state of opinion that seems likely to justify any party in presenting great issues with any hope of success. Yet things are after all not quite so sodden as they have been; there are some traces of awakening life. It is a time for thoughtful men to realize that the process of popular education is of more importance in American politics at the present time than is the attempt to get quick "results" by electing this or that man with his camp followers.

Buddism in West

Message of the East reproduces a letter from a group of western Buddhists who call themselves 'Caucasian Buddhists', in which they say:

"It is time that western people understood that there is nothing alien or even characteristically Oriental in the Buddhist philosophy of life. There is nothing that is incompatible with the highest ideals of western civilization and much that would exert a redeeming influence upon the gross materialism of the age if it could be rightly applied. In England and on the continent of Europe there has been in recent years a re-awakening of interest in Buddhism, and many lodges have been formed and temples built among the white populations.

"Much has been made locally of the fact that we who joined the Buddhist Brotherhood here in Honolulu were Caucasians. In this connection it might be well to point out that fact that Buddhism is the only great religion that is distinctively Aryan having originated in India, the starting point from which our own Indo-European branch of the Caucasian or white race spread westward into Europe. It is more directly and intimately the religion of our own race than any of the offshoots of Semitic origin that have been grafted with the paganism of the early Mediterranean tribes!



SHIFTING THE SCENE

A FANTASY

By SUKHAMAYA MITRA

Illustrated by Haripada Ray

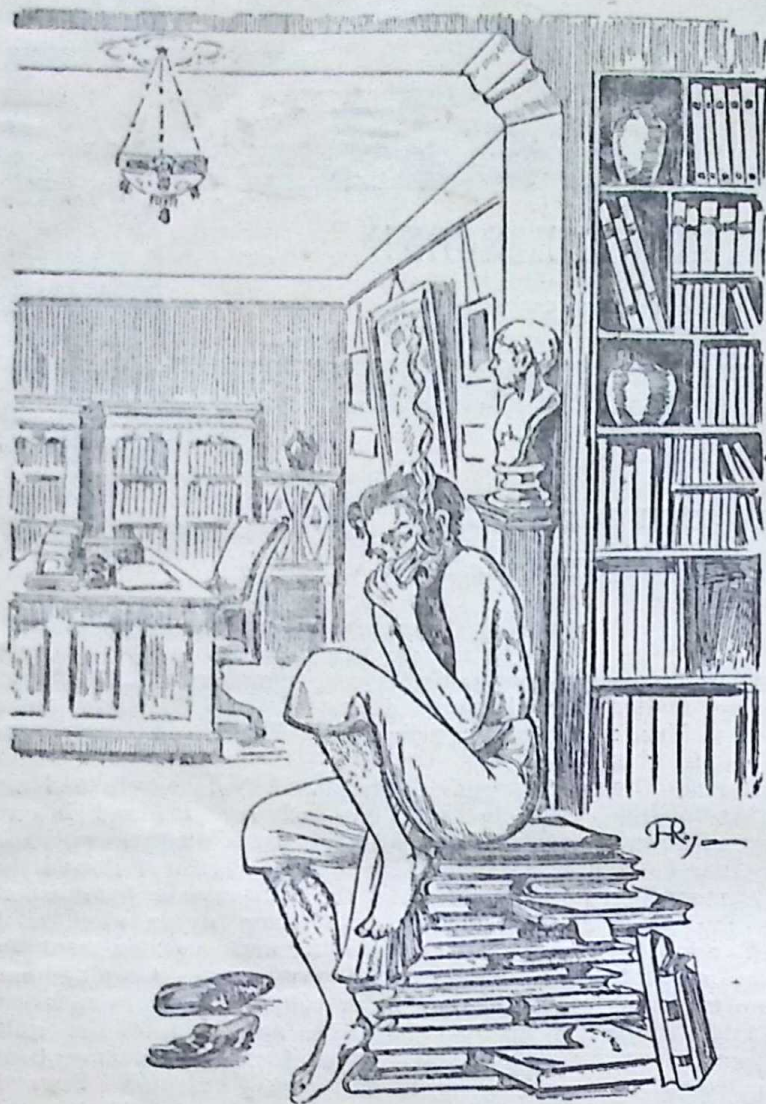
FIRST SCENE

THIS thing Urge is a highly troublesome thing. Man's success in every matter of importance depends on this Urge; again, all failures also are traceable to this Urge. If one desires to earn fame by explaining a complex affair, one has to drag out the Urge that is at the root of it and present it to the world. On the other hand, if one wishes to hoodwink people regarding something it is necessary for the Urge behind it to be suitably camouflaged or twisted previous to its exhibition. As an example of the peculiar nature of Urge, we may look at this creation which, we are told, is the result of God's creative Urge, and, next, at the death or end of all created things, which we learn is due to God's destructive Urge. The same Urge that brings success in love leads to bankruptcy in business and the Urge that makes a man a good family man earns for him undying shame by forcing him to desert his fellows in time of battle. If we intend to give a *rational* interpretation of the rise of the Swaraj Party or of the fall of the Moderates we need but dive in the depths of Socio-political Urges; if, on the other hand, we feel it necessary to hush up the truth about something, we need only manipulate some Urge into a suitable shape in order to achieve that end. In fact, this Urge is at once the source of all enlightenment and the cause of all mystery; the

basis of all success as well as of all failure; true in regard to all things and false. In its contradictoriness, complexity and potency, this Urge is almost divine. We bow down to this Attributeless Urge and begin our story. * * *

It was daybreak. I had barely had my first sip and bite of my tea and biscuit when I was startled by a sudden outburst of heavy gunfire nearby. Then followed the din of rifles and the noise made by murder-mad soldiery and their dying victims. I was scared to death and my tea went the wrong way into my lungs. Gasping and choking in a fit of cough, I somehow managed to go up to my bed, get hold of the quilt and blankets, wrap them round my body and dive under the bedstead. Then I fainted.

When I regained consciousness it was not quite dark. I wondered if it was evening. With great effort I shook my stiffened limbs into sense and rolled out from the place of safety. I saw that nothing had been touched. The tea and biscuits were standing as I had left them. There was a great silence outside. The gentle friction of brushes and brooms, against the curb, and the bumping of the springless wheels of the scavenger trucks were the only variations to an universal stillness. I limped out of the room and stood on the balcony, which was a faultless Indo-Aryan construction in ferro-concrete. I saw it was the semi-darkness that precedes



sunrise—not evening. A faint suggestion of red in the east and the soft wet caress of the morning dew that lay on the railing round the edge of the balcony. But what was that! A blood-red banner was hanging from the flag-staff of the nearby treasury buildings, rippling noisily in the morning breeze as if in defiance of the red rising sun and throwing out a challenge to the four winds! Only yesterday the tricolour Charka ensign of Mahatma Gandhi was crooning out messages of non-violence, dignity of labour, boycott of monster factories and what not from the self-same flag-staff, and what was this that I saw to-day! Was it

diffusing the red rays of the sun of a coming renaissance or was it the red of a "rejuvenated" passion which the setting sun of the West imbibed from grafted "monkey glands"?

There was fear in my heart and curiosity in my mind.

The latter won and I left the balcony to investigate matters on the road even if it did endanger my life. I passed down the marble stairway, along the corridor painted up after the cave-frescoes of Ajanta, through the carved wooden doors, which resembled the doors of Tibetan temples, and at last reached the pavement in front of the house. The first sounds that accosted my ears were the rough friction of a broom and a bar from a song of Rabindranath sung in a passionate, low, tenor voice.

We have got up early to-day

To meet the first flowers of the morning.

I thought, good heavens! Who could sing such a song keeping time with a sweeper's broom? What further complex was this out of the Freudian museum? Rhyming filth with flowers. What was the complex Urge that could make possible such an impossibility?

The song came nearer and nearer. The broom rubbed against the curb in faultless

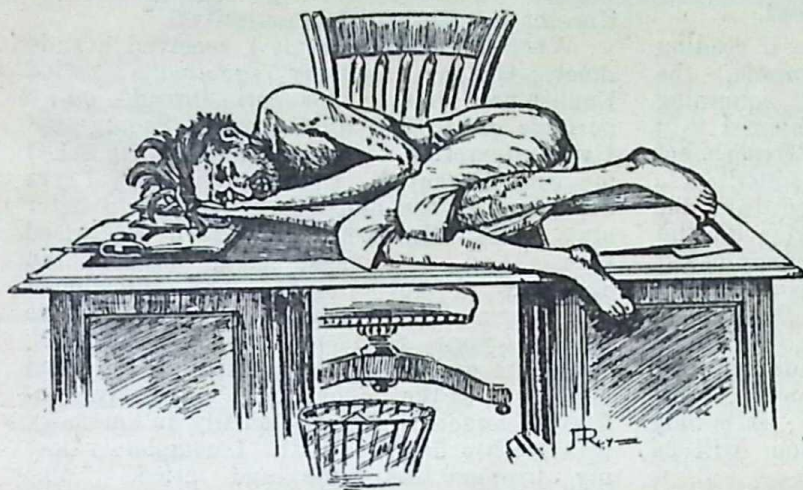
Kawali. I wondered if the sweeper fellow had not, owing to bad health, sent this morning a fair substitute to perform his duties. That would effectively explain this strange juxtaposition of art and sanitation.

But when I saw the operator of the broom, the imaginary romance that I was building up with so much effort, vanished in a moment. A well got-up youth, in up-to-date linen and hair-cut was plying the broom—the flowers of his imagination were defying the odours connected with his employment. I was struck dumb with astonishment. The youth carefully collected some filth on an iron tray and deposited

the same in the nearby wheel-barrow—all with the air of performing a religious ceremony. Then he sang.

We have got what we wanted
And that's why we sing.

I could not restrain myself any longer and said: "I say, can you hear me? Couldnt you get a better surrounding for the practice of Rabindranath's songs! Is that why you are looking for 'the first flowers of the morning,' dressed up as an amateur sweeper, in the sewage of the city?"



The young man turned his head slightly towards me in an unbroken and easy sweep and said, "Comrade, the spiritual perfume that one finds in the fatigue born of honest labour is far better than anything that the rose gardens of fourteenth century *Begum Mahals* could give."

I said, "Sir, whatever a person does out of love, yields pleasure and pleasure is spiritual perfume; but what was that form of endearment and address which you just now applied to me? It did not quite enter my head."

The youth smiled softly and said, "Friend! I called you Comrade, i. e., a dear friend. All over the world wherever the son of man is labouring to earn his food and wiping the sweat of hardship off his forehead with work-hardened hands, a flower hitherto unknown is blooming—it is the flower of comradeship, it has the scent of co-operation in its soul, it is coloured with the wondrous colours of friendship and love, consisting of a million

petals, each separate and distinctive, but all adding equally to the fullest beauty and glory of its being. That is to say, that the flower is composed of the labour of countless workers in different fields of work, all sharing equally the honour of contributing a necessary part to the whole."

I was suddenly overpowered with an unknown Urge, which rapidly grew stronger and stronger in my heart. The sayings of Rousseau, Tolstoy, Marx, Kropotkin, Lenin and others began to assume shape and flit past my dazzled eyes in a crowded pageantry. The immortal ideal of equality in labour

began to draw me irresistibly to its sacrificial altar. The ideal of the meditating Buddha, which through endless centuries has been showing my legion ancestors the road to *Nirvana* through the annihilation of *Karma* or work and Salvation for universal humanity in *Nirvana*, and Union in Salvation; that Buddha suddenly lost his serenity and inaction and rushed out, as it were, with shovel, scythe and hammer to correct his past mistakes. As if man after conquering the stupor of opium was looking for newer ways of death in a mad orgy of alcohol. The frozen blood

in the veins of humanity suddenly thawed and rose in a tumultuous flood. Maddened with an enthusiasm which I little understood, I cried out, "You have well-spoken, friend, well spoken! But how could you light such a roaring fire in the frost-coated heart of Mother India?"

The young man answered, "Don't you know. We have had a revolution in India yesterday morning. The whole of India has passed into the possession of workers in exchange of the labours performed by them. We have won everywhere. We, who have been dying a slow death lasting over centuries due to consumption of unearned incomes, we have all had to undergo a socio-surgical operation yesterday—some of us have successfully got rid of our ancient malady, yet others have been marked, but the Patient Succumbed' and passed out into the great beyond carrying with them the stigma of their own worthlessness. Had you been

sleeping all this while, Comrade, that you have not heard of these momentous happenings?"

I answered in a shy voice, "No, not exactly sleeping; but I have been in a faint." The Youth said, "Must do my eight hours a day. I have lost full ten minutes. So long then, Comrade..." Speechlessly I stood gazing at a buffalo cart. Its driver was a literary sort of a young man. It struck me that although there was some similarity between driving the pen in the thought-crowded highways of literature and driving a pair of semi-wild buffaloes in a crowded thoroughfare, there was, yet, a great difference. It was the same Urge, only differently expressed.

The driver of the buffalo-cart, as if reading my thoughts, said, "Yes comrade, the glory that is associated with the squeezing of the buffalo's tail is great. Compared to it the glory of composing an "Experiment with Truth," a "Gitanjali," a "Hamlet" or a "Ghosts", is like a candle placed by the moon. The work-Urge is superior to the art-Urge, as the flight of the honey-bee is on a higher plane than the pleasure-guided movements of the butterfly. Beware of stagnation. It will congeal the cream of your character. Stir it continuously—the character, I mean; churn the milk of life in the churner of constant action; it is only then that the butter of salvation will be entirely yours."

I was charmed. The fellow drove buffaloes, but what dexterity with metaphors! We do want work. It is only due to activeness that the Himalayas were less glorious than the goats that roam their slopes, the hands of man excelled his stomach, the forehead opened itself to the inroads of the eyes, bed-bugs dominated the bed and street dogs had complete freedom of the streets. It was again for activeness that diseases transcended health, sin 'merit' and limbs the soul. The whole solar system, the entire creation was emphatically exhorting men to rush, at any rate, after their own shadows, to turn endlessly on their economic axis, walk, run, print their foot-steps here, there and everywhere on the breast of time and space, conquer, make everything their own;—my head began to reel.

Here I was seated, as it were, in the hub of a great, active, eruptive, evolving, everchanging creation; passing my time entirely in Royal Auction Bridge! I bowed my head and turned homewards.

SECOND SCENE

In the world of action, atonement for sins is seldom subjective; it hurls itself with pagan violence on the head of sinners as a solid external reality. I left the highways of the revolution-stricken city and went home. An inward Urge made me see everything red—even the crows perched upon the Telephone wires appeared red. In a bygone day, the Urge of the colour festival *Holi* had turned the whole universe red in the eye of the dancing *Brajavasi* people. Once more history repeated itself and we saw the world go red under the Urge of the Russian labour-festival.

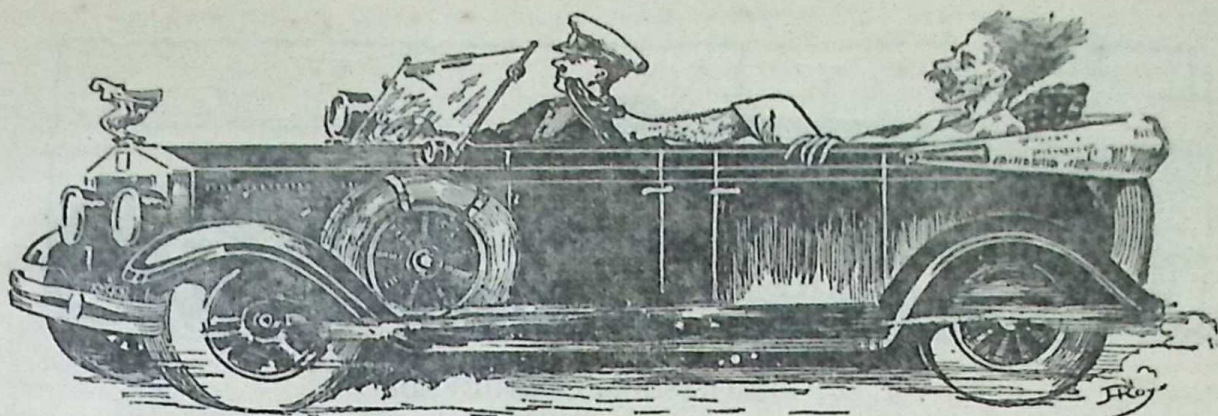
When I reached home I received a rude shock. On my doorway squatted a hatted Englishman baking his *roti* (bread) on a portable open fire *chulli* (oven). Seeing that I was attempting to enter the house, he asked me what I wanted. I told him that I was the owner of the house and wanted to enter my house. He asked me in a surprised tone, "And what sort of a thing is an 'Owner'?" I got annoyed and questioned him back, "Who are you that you are cooking your food on my threshold?" Before he could answer a further infliction appeared at the door. An extremely unshaven person belching noisily in memory of a freshly finished meal, I completely lost my temper this time and cried, "Who the devil are you, may I know? And what are you doing, pray, in my house?"

The fellow seemed astonished. He said, "House? Do houses ever belong to anybody?"

I said, "Stop your attempts at witticism. By what right are you taking such liberties in my house?"

The man laughed out. Turning to the Englishman, he enquired, "Is the man mad?"

The Englishman now explained matters to me. According to the new laws, houses and other property no longer belonged to individuals. They existed for the use of all Workers. He who worked the hardest got for his use the best dwellings. The phenomenally unshaven and hairy fellow was a workman in the nearby mill and the Englishman was an engineer in the same place. As the former's duties entailed the lifting of heavy loads and the latter had to tax his muscles less, the engineer had been given the doorway to live in, while the hairy fellow possessed the rest of the house.



I asked the Englishman in consternation, "And what about me?"

They both asked me at once, "What do you do?"

I replied that I read, wrote and lectured.

The unshaven person enthusiastically suggested, "That need not worry you. You can dust and sweep and be generally useful here. There will be no lack of food. You will also be given sleeping room."

I was gratified and was going to refuse the generous offer when the Englishman pointed out to me that it would be better for me to work; for, otherwise the State would arrange things for me in such a way as would hardly be less fatiguing for my uninitiated muscles. I, therefore, joined up.

* * *

In the morning I arrange for the breakfast of Sir Unkempt. After breakfast he goes out for a drive in the motor car which belonged formerly to the Mill manager and now to the State. The engineer drives the car. I take the opportunity to go into the library that was once mine and clean up and rearrange the corner where Sir Unkempt has had his morning *chillum* (pipe) enthroned on "my" rarest limited editions. I pick up and wipe carefully each separate volume like some slave mother of ancient Greece secretly caressing her children in the absence of her master. Alas, Equality! It is only for you that the Psalms of David have become the Comrades of the Nautical Almanack. Good thing David is dead or perhaps, he would have been operating the "Lino" in a newspaper office. The cave

frescoes of Ajanta are to-day the equals of the dreams in half-tone which inspire precocious school boys. O Equality, where wouldn't you finally lead mankind!

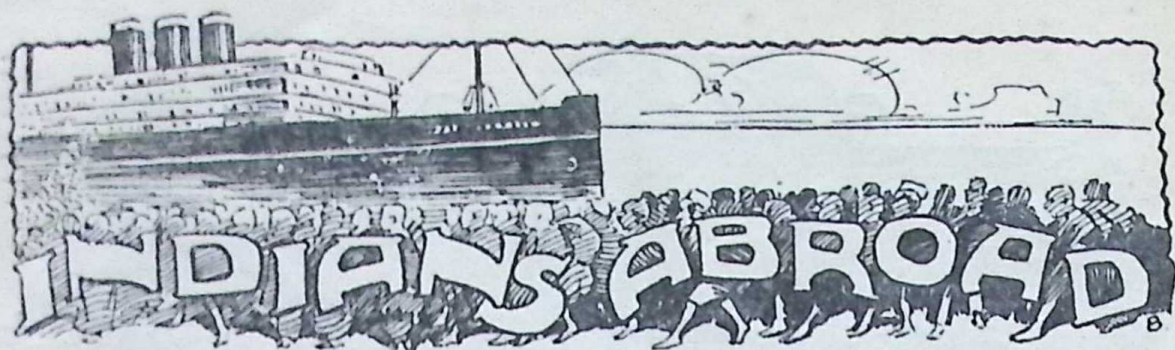
Every evening on his return from the mill my master takes a short nap cuddled up comfortably on my writing table, until I call him to stampede sonorously through his dinner. The fellow can't stop his hysterical laughter when he sees the paintings of the great masters. The best music on the gramophone makes him yawn from the ceiling to the door mat. The English fellow says he will improve in taste with training. I say, "yes, but then he will no longer be able to lift the heaviest loads."

The days pass in sorrow. I wonder and worry when again the wheel of time will move downwards after reaching the apex of progress.

CONCLUSION

My friend said, "Yes, you haven't written it quite so badly. It is almost as abstruse as truth. But the attitude of the 'hero' of your the story towards Communism is quite different in the two scenes. How do you explain it?"

I said, "The Urge is the same in both the scenes. In the first, it is projected upon things detached from the Self and in the second it dwells entirely on the Self. Radicalism and conservatism are merely the two aspects of man's appreciation of strange realities. One records a positive and the other a negative reaction. That is the only difference." My friend said, "Bravo!"



By BENARASIDAS CHATURVEDI

The future of Indian Population in Kenya

Mr. J. B. Pandya, the proprietor of the Kenya Daily Mail of Mombasa has, at my request, prepared the following statement for publication in the Indian papers. The question raised by Mr. Pandya is an important one and deserves serious consideration at the hands of the Indian leaders as well as the Government of India:—

It is generally felt that in Kenya South African conditions are being copied and in the near future South African history will be repeated in Kenya in the form of disabilities suffered by Indians. There is still time to avert this danger. It is a fact that a large number of Indians in Kenya are intelligent, self-respecting, and patriotic, and given equal opportunities for advancement would be equal to any other immigrant race in Kenya.

It cannot be denied that the East Coast of Africa is geographically more suited as a natural outlet for millions of Indians next door, and no one can deny that if India had Dominion Status this country would have been by this time predominantly an Indian Colony. Apart from this even if equal opportunities were offered to Indians in Kenya they would have by this time far advanced as regards settlement on land. Settlement of Indians would have been greatly to the benefit of the sons of the soil since, in their case it would not have been necessary to reserve any portion of land exclusively for any race. There is a great difference in Indian settlement on land as compared with that of Europeans. Indians would develop small areas with their own labour leaving the natives to develop their own land. European settlement is on a capitalistic scale

and in addition to land it requires the natives to work as labourers on the plantations.

One of the first thing the British Government did was to reserve, for the exclusive use of the Europeans, the best part of the country known as the Highlands in Kenya. It was not a question of race or color as regards reservation of the Highlands since side by side with European farms there are native reserves for native agriculture. It was the political inferiority of Indians in India which allowed the British Government to heap this insult on India debarring these citizens of the British Empire from having equal rights of settlement in a British Colony which was not already settled by white men.

It has not yet been seriously recognised that although today Indians are performing a good service as middlemen in trade and commerce it would be very difficult for them to maintain that position for a long period. They would be between two grinding mills namely those of poor whites and educated Africans and as rightly pointed out by Mr. R. B. Ewbank, a member of the Government of India deputation to Kenya, in his Kisumu speech, the position of Indians in Kenya will be more difficult in future and can only be maintained as at present by better education.

I would go further and say that it is doubtful if even the best education could maintain the position of Indians in this country. Where merits and abilities are not recognised and where a man is given chances in life by his color, it is difficult to prosper with education only. It is a common thing to-day that a young European coming straight from a school is put over an old and experienced Indian in private and Government service, and whatever his qualifications, an

Indian cannot aspire to have an officer's grade in Railway or Government service. Their hold on service in this country is only for few years. As poor whites and educated Africans come forward Indians will have to disappear from these services in due course. Even supposing they still maintain their present position it would not reflect creditably on general standing of Indians in the country. Their position as subordinates could hardly be a matter of pride to the Indian community in Kenya or in India.

The only line at present open to Indians and to any extent developed therefore for an independent living, is trade and it must be unfortunately acknowledged that even here signs are not encouraging. Leaders and self-respecting citizens could only come from the class or population having independent means of living and however smart and intelligent a clerk may be, as long as he is in subordinate position in service he cannot come out as the equal of members of other races. Unfortunately in Kenya a large number of business men do not know English and even after coming to Kenya their general improvement has been very slow. They have not yet realised that in business methods competition is not the last word: organisation, spirit of service, and application of modern business methods count for a great deal. On account of these conditions it is difficult for an educated man of ordinary abilities to be successful in business and in the result one finds very few educated business men in Kenya. But trade also as far as the Highlands are concerned is only temporarily in the hands of Indians. Natives are getting ready to take up trade in the reserves and will probably ultimately drive out Indians from small shop-keeping while owing to the predominant European population in the Highlands large business there would pass in European hands. Therefore, it is only a question of time when it will be very difficult for Indians to stay in the Highlands. Unless conditions change, in Lowlands also the same thing same would follow.

The only salvation, therefore, of Indians in Kenya is settlement on land in suitable areas. The following resolution was passed by the last Congress session at Nairobi in December 1927.

RESOLUTION

Whereas in the opinion of this Congress one of the most important factors of perman-

ent settlement in Kenya and Tanganyika can only be achieved by land settlement, this Congress resolves that the Government of India be requested to depute an officer to enquire into and report on,—

1. The availability of land for Indian settlement in any part of Kenya and Tanganyika.
2. The fertility and usefulness of such land.
3. A scheme of land settlement by a number of families assisted by the Government of India.
4. Other matters in general affecting permanent settlement of Indians in Kenya and Tanganyika.

The resolution speaks for itself. That there are such areas is proved by the success of the colony of Indians in the Kibos area and at Muhoroni; and there may well be very extensive areas elsewhere in the country including the Coast where Indian agriculturists could successfully establish themselves adding much to the productivity and prosperity of the country and disposing for ever the libel that is still used and believed that the Indian is only parasitic and incapable of becoming a real colonist. It would be difficult also for the most ardent exclusionist to maintain the sanctity of the Highlands were the capacity, zeal and ability of the Indian agriculturists actually demonstrated. If after careful investigation it is found that in the lowlands there are no areas suitable for Indian settlement a strong case would be made out for giving a portion of the Highlands for settlement by Indians. In the first instance, the proposal in the resolution enables the Government of India to convince the local Government and the Colonial Office that there are Indian agriculturists in the motherland who would come to Kenya and it invites a demand from India which would mean that it is the duty of the Government of Kenya to undertake this task and to encourage Indian settlement in the interests of the country as is done in Europe by the publicity office. But from past records it is established that the local Government has ignored this subject altogether. The Government of India, therefore, should direct their attention to this most important question and the Indian leaders in Kenya should also make this their main programme for constructive work for many years to come. It may be

argued that local Government being unsympathetic even the land settlement would not help and perhaps would be used as a reason for further hardships, the reply is obvious that whatever difficulties may be created the very fact that Indians can be settled on land and can become producing factor of great importance the local Government also out of necessity will have to change their attitude. The position of Indians would then be unassailable and they will have to be considered as a real force in the country.

A great political crisis for Kenya Indians is approaching. European settlers are demanding a step towards self-Government namely an elected European majority in Kenya legislative council. The present position of Indians even under Colonial Office control is bad enough, it would be worse under settlers' regime and the Kenya Indians are united in trying to frustrate the efforts of European settlers for this elected European majority.

Common Franchise is made again a principal plank in their fight. It cannot be denied that it would solve racial problems and that it would soften racial bitterness, but the very name of Common Franchise is unacceptable to Europeans in Kenya. There is no doubt that if they would examine it without prejudice they would find it to their advantage even regarding their seats in the Council.

Indians in Kenya are maintaining their fight against heavy odds but until India is strong enough to maintain her dignity as an equal partner in the British Empire not in name and less but in practice and profit; the lot of Indians outside India cannot improve as it should. The status of Indians in India must first be improved before others who are now ruling them and their brothers could agree to recognise them as friends and equals. There is much in this argument and once the question is settled in India the Kenya Indians would then obtain what they deserve and would secure equal opportunity and equal treatment with other subjects of His Majesty.

But it does not, therefore, follow that they should wait until such a thing happens. They must carry on with all their might to establish themselves on a better footing in this country and the best way they could successfully obtain this result is by settlement on land. I hope the people and the Government of India will give greater

attention to this subject than they have hitherto done and take advantage of the invaluable opportunity now offered by the appeal made by the East African Indian National Congress. It is one of the most essential and vital problems and a factor on which every other thing depends."

Mischievous propaganda against Arya Samaj in Fiji Islands

Swami Bhawani Dayal Sanyasi has done an act of public service by drawing the attention of the Indian public towards the attempt that is being made by certain interested persons in Fiji to create disunion among Sanatanists and Arya Samajists there. Here is an extract from the Pacific Press of Suva, Fiji Islands:—

"We have heard a great deal about the Arya Samaj recently in the newspapers, but few seem to understand the real motive of this society. They claim to be Hindus and to teach the religion of Vedas, but such statements are difficult to reconcile with known facts. The Vedas are the chief of the Holy books of the Hindus, and are so venerated that they are only allowed to be read by Brahmins; for this reason their contents are largely unknown to the majority of Hindus, and therefore it is not commonly realized how far the Arya Samaj teaching differs from the Vedas. The Hindu religion has many sects—Sikhs, Kabir-panthis, Jains—and the Arya Samaj desire to be thought one of these; but once their teaching is understood such a position is logically impossible. The Arya Samajists are really the enemies of ALL religion. It really suits them to pose as Hindus whereby more effectually to undermine the faith of the unlearned.

"To all who are not Hindus it is astonishing that the true Hindus do not denounce the flagrant attempts of these atheists to pretend that they are Hindus, but this non-resistance to their most dangerous opponents is the outcome of their doctrine of "Ahimsa." It might seem strange that the Arya Samajists should wish to pretend to be what they are not, but for this there is a financial reason: deprived of the support of the illiterate and ignorant on whom they impose, they would be helpless to carry on their anti-religious propaganda."

The statement contains many absurd accusations against the Arya Samaj in general and we consider it our duty to condemn it wholeheartedly. It is quite possible that the Arya Samajists in Fiji may not be the best representatives of the Samaj but that is a different thing altogether. To say that the Arya Samajists are really the enemies of all religion is to utter an absolute untruth. We shall request the Editor of the Pacific Press to be more considerate in future. There is much in the Arya Samaj that will

appeal to the Christians if it is rightly understood. Let the Editor of the Pacific Press read Lala Lajpat Rai's book on Arya Samaj published by Longman & Co., and that will give him an idea of what the Arya Samaj stands for. We hold no brief for the Arya Samaj, in fact, we do not agree with several of their principles, but none who have seen their manysided activities in different fields of social work can fail to admire them for their robust faith, sturdy nationalism and wonderful spirit of sacrifice. The Arya Samaj has come to stay in Fiji and there is no use creating misunderstandings against it. We have one thing to say for our Aryasamajist friends in Fiji. Let them not behave themselves in such a way as to bring a slur on the fair name of the Samaj. The policy of wild attacks on other religions must not be imported from home. Fiji can ill-afford to be a battleground for different races and religions.

The Governor of British Guiana on Indian Immigration

Sir Gordon Guggisberg, who has been appointed Governor of British Guiana, gave an interview to a representative of the Observer before he left England, in the course of which he referred to the question of Indian immigration to that Colony. The old schemes of indentured immigration from India, he said, have proved a failure both from the point of view of populating the country and, finding labour for the sugar estates. This system has been abolished, and Sir Gordon was quite sure that any future schemes must be free from the taint of indentured labour. There are at present 125,000 Indians in Guiana of whom 68 per cent. were born in the Colony. Speaking of future plans, he said :—

Any scheme should be conducted on the principle of community units, each unit comprising a hundred families, consisting of a father and mother and two or three children. These should be settled on ten acre farms, part of which can be devoted to raising quick-return crops, such as rice, ground-nuts, etc., and the rest to the culture of coffee, cocoa, fruit, and other permanent products. All land belongs to the crown, and the root-principle of land settlement should be a definite opportunity for immigrants to become owners. Each settlement should have as one of its main features a system of community service, encouraged by [the formation of a

settlement school, spreading its influence in much the same manner as Hampton and Tuskegee in the Southern States of America.

The scheme put forward by the Governor seems to be a good one but the Indian public cannot consider the question of sending any emigrants to British Guiana until and unless the conditions put forward in Kunwar Maharaj Singh's report are fulfilled. That is the minimum that we expect from the Government of British Guiana before taking any serious consideration of the question. In the meanwhile, we shall ask the leaders of Indian opinion in that colony to let us know what they think of the Governor's scheme. The question concerns them primarily and we must be guided by them in taking any definite decision on this subject.

Our Agent General in South Africa

Sir K. V. Reddi has been appointed the Agent of the Government of India in South Africa in place of Right Honourable Srinivas Sastri. I have already criticised the Government of India in an interview to the Free Press. Here is what the Leaders of Allahabad has to say regarding this appointment :—

The Government of India could not easily have made a worse selection than that of Sir K. V. Reddy to succeed Mr. Srinivasa Sastri. They have developed an extraordinary capacity for doing the wrong thing and we have no hesitation in saying that they betrayed utter unimaginativeness and lack of appreciation of the fitness of things and of the situation in South Africa in making such a highly unsatisfactory appointment. If Mr. Sastri's great work is spoilt by his successor the responsibility will be wholly and solely of the Government".—

The fact is that the Government of India have developed a highly reactionary attitude in all these matters and they do not attach much importance to what the leaders of public opinion in India have to say even on such subjects on which there ought to be complete co-operation between the Government of India and the Indian public. Possibly they consider it below their dignity to consult Mahatma Gandhi and Mr. C. F. Andrews on such questions in spite of the fact that the former is the greatest authority on these problems while the latter worked hard for not less than a year and a half to bring about the happy compromise in South Africa. The appointment of Sir K. V. Reddy shows that the India Government, attaches

as little importance to this office as to that of the agents to Malaya or Ceylon.

In an interview to the Associated Press Sir K. V. Reddy is reported to have asked his critics to judge him by his action and words in South Africa and not to prejudge him. The critics of Sir Reddy, as far as we know, have no personal complaint against him, and now that the appointment has been made they should gracefully offer him their help and co-operation in the difficult work that lies before him in South Africa.

A New Appointment

We read in the papers the Secretary of State for India has sanctioned the appointment of a Joint Secretary to the Education Department to devote substantial part of his time to problems of Indians overseas. Instead of creating a separate branch for this important work, as was urged by Mr. G. A. Natesan, they are only appointing a special officer. It has not yet been announced who will be the occupant of this new post. Indians overseas and those who are interested in their problems will prefer a gentleman of the type of Mr. R. B. Ewbank or Sir G. L. Corbett to any third rate Indian I. C. S. As there are Europeans who can take an Indian point of view on such questions and also Indians who are worse bureaucrats than their white colleagues, we cannot swear by Indianisation in such cases.

Indians in Canada:—

Here is an extract from a speech of Honourable Mr. G. A. Natesan delivered at Ottawa during the session of the Empire Parliamentary Association:—

Perhaps it will interest you to know that there are 1200 of my countrymen in this great Dominion. One hundred of them, distributed in different parts of the country, are enjoying to-day municipal and political freedom as well as any other Canadian, and I am very proud of it. But unfortunately in one province, British Columbia, where there are as many as 1,100 of my countrymen, they are excluded from the enjoyment of the Dominion as well as the provincial franchise. I am not making a complaint of it now. I am one of those who have been associated with the public life of my country for very many years, and in my experience in politics I have learned that the best way to advance a cause is not to look too much on the past and rake up old scores. That only does serious injury to a cause. I recognise that at the Imperial Conference your Prime Minister made a statement on this subject, and this statement I should like to read.

"I desire to assure you that at the earliest favourable moment the Government will be pleased to invite the consideration of your request that the natives of India re-sident in British Columbia be granted Dominion Franchise on conditions identical with those which govern the exercise of that right by the Canadian citizens."

I am very happy that I have been here to listen to the statements of the Hon. Minister of Immigration. In these few words I make an appeal to Canada to see that the disabilities which these people suffer are soon removed. We have been warmed by your hospitality, and let me assure you that when we return to our country, whether you set right these disabilities or not, we shall tell the people of our land how beautiful we have found your country and how well we have enjoyed your welcome. But it would fill our hearts with pride if I and some others were able to say that these disabilities which a very small number of my countrymen are now subject to in the great Dominion of Canada will soon be removed and that the vote will be given to them.

The apologetic tone of Honourable Mr. Natesan's speech is sufficient to illustrate the low position that our country occupies in the British Empire. The history of Indians in Canada is a history of prosecutions and persecutions and inspite of what Mr. Natesan said about 'raking up old scores' the Indian public will not forget the many insults that our countrymen have had to bear at the hands of the Canadian people and the Canadian government. There was a time when there were not less than 5000 Indians in Canada. By a deliberate policy of repression and exclusion the Canadian Government has succeeded in reducing them to 1200, and out of these 1100 have not yet been given municipal or political franchise inspite of all the Imperial conferences and Empire Parliamentary Associations.

Mr. C. F. Andrew's advice to East African Indians:—

In a speech delivered at London in a meeting of Indians presided over by Dewan Bahadur Mr. Ramchandra Rao, Mr. Andrews urged that Indian settlers in Kenya, Uganda, Tanganyika and Zanzibar should work shoulder to shoulder in safeguarding and asserting the respective rights which were identical. Undoubtedly this advice of Mr. Andrews is full of practical wisdom and farsightedness. The Africans in East Africa outnumber the immigrant population in the proportion of 60 to 1 and naturally they are the rightful owners of their land. They are slowly though surely developing race consciousness and the day is not far distant when

their voice will have to be heard and they will no longer remain the dumb driven cattle as they happen to be at present. Both from the point of view of humanitarianism and statesmanship the policy of fullest co-operation with the Africans is the only sound policy that ought to be followed by our countrymen in East Africa.

An Indian Agent in Kenya ?

The Bombay correspondant of the Kenya Daily Mail of Mombasa writes in one of his letters to that paper :—

"I understand on a most reliable source that the Government of Kenya have asked the Government of India for the appointment of an Indian Agent in Kenya."

Is this a fact ? Some member of the Legislative Assembly should put a question in the next meeting and get a definite reply from the Government of India. It will be positively harmful to appoint any Agent in Kenya.

The East African Indian National Congress has already expressed its strong disapproval of such a step at its last session held in the presence of Kunwar Maharaj Singh and Mr. R. B. Ewbank. So far as our representatives in the Assembly are concerned this ought to be sufficient to warn them against any support to this reactionary proposal. But unfortunately most of the members of the Assembly know little about the problems of our people in East Africa and it is necessary to keep them well-informed on these questions. The Government of India is growing quite unimaginative and careless day by day and they can do anything by taking advantage of the ignorance of the members of the Assembly. Under these circumstances it is all the more unfortunate that our countrymen in East Africa have not yet realised the importance of publicity work at home. If they have an Agent thrust on their unwilling heads by the Government of India, they themselves will be, to a certain extent, responsible for it.

LALA LAJPAT RAI

By NAGENDRANATH GUPTA

AT the Allahabad session of the Indian National Congress in 1888 I saw Lala Lajpat Rai, then a very young man, distributing copies of his "Open Letter to Sir Syed Ahmed" among the delegates. At that time we were strangers. He was a pleader at Hissar, a district in South Punjab. In 1892 he came to Lahore ; I was also there and we remained friends to the end.

Public life in India in those days was very different from what it is today, though even now it is a mistake to aver that politics in India is the same thing as in other countries that have their own Government. The political bodies in India mainly concerned themselves with presenting memorials and petitions to Government, and public meetings were called to protest against or criticise particular measures. In Christmas week the Indian National Congress met every year for three days, the floodgates of oratory were opened and carefully worded resolutions were passed. And then the delegates

returned home, satisfied that they had done their duty by their country.

In the Punjab the progressive movement among the educated community had found expression in the Arya Samaj and the Dayanand Anglo-Vedic College, a combination of religious, social and educational reform. The Arya Samaj and the D. A. V. College displayed an excellent organisation. The former was based on the teachings of Swami Dayanand Saraswati and revived the ancient Vedic religion superseding the later forms of the Puranic religion. The college was named after Swami Dayanand. It neither sought nor received any grant from the Punjab Government, but the organisers of the college as well as the general body of the Arya Samajists refrained from taking an active part in any political movement. The three most prominent workers for the college were Lala Hans Raj, Pandit Guru Dutt Vidyarthi and Lala Lajpat Rai. Lala Hans Raj was Honorary Principal of the

College for over twenty-five years. He accepted no salary or remuneration of any kind and maintained himself on a small allowance given to him by his elder brother Lala Mulk Raj Bhalla. Pandit Guru Dutt, an enthusiastic worker, was cut off at the early age of twenty-five. Lala Lajpat Rai was the Honorary Secretary of the College Committee for several years and at each anniversary of the Arya Samaj his eloquent and powerful appeals brought a substantial response in the shape of donations and subscriptions to the funds of the D. A. V. College.

Lala Lajpat Rai was not content to devote all his time and energy to the Arya Samaj and the college. The call of the country had stirred him from the outset. He was a constant contributor to the *Tribune*, of which I was the editor at the time, and he wrote letters on various public questions. He was not particularly strong in English at the beginning of his public career, but by constant and diligent study and his travels in Europe and America he became one of the finest writers of English in the country and unquestionably the best writer in the Punjab. As an orator he ranked among the foremost in the country and was recognised as the ablest and most effective speaker in the Legislative Assembly. Among Urdu orators he was the greatest in India in his time.

From 1893 to 1896 Lajpat Rai and I were next door neighbours outside the Lohari Gate in Lahore and a close family friendship sprang up between us. His brother, Dalpat Rai, an M. A. of the Punjab University, was appointed the first manager of the Punjab National Bank which is now the oldest and one of the soundest Indian banking concerns in the country. Soon afterwards, however, Dalpat Rai fell a victim to tuberculosis. Lajpat Rai's father and mother were perfectly healthy and his father, Lala Radha Kishen, lived to a great age, but somehow a tubercular taint ran in the family. Later in life Lajpat Rai himself suffered from glandular swellings in the neck and one of his sons died of tuberculosis. But neither domestic bereavements, nor physical suffering, nor persistent persecution deterred him for a moment from his untiring service to the country.

The Indian National Congress met for the first time at Lahore in 1893 and that decided the attitude of the Arya Samajists in the

Punjab towards the Congress. I was present at the Allahabad Congress in 1892 when it was decided to invite the Congress to the Punjab. No prominent leaders of the Arya Samaj were present. Sardar Dyal Singh Majithia was asked by telegram whether he approved the proposal and he replied that he would abide by the decision of the Punjab delegates. He would, of course, prove a tower of strength, but all the same the Punjabis present at Allahabad felt somewhat nervous. In the Subjects Committee it was suggested that propaganda work should be carried on in the Punjab to create enthusiasm for the Congress. Raja Rampal Singh of Kalakankar, Oudh, and Pandit Madan Mohan Malaviya readily offered to tour the Punjab to rouse public opinion. But no one was in a position to anticipate the decision of the Arya Samaj to which most of the educated Hindus of the Punjab belonged. No secret could be made of the fact that Sardar Dyal Singh Majithia, who was a member of the Brahmo Samaj and gave liberal contributions to various other religions and other bodies, had held himself aloof from the Arya Samaj and no deputation from that body had ever asked the Sardar for a donation. The formal invitation to the Congress to meet at Lahore in December, 1893, was offered by a pleader from Amritsar, who happened to be the oldest Punjabi present.

On our return to Lahore we started work by putting out cautious feelers to ascertain the attitude of the leaders of the Arya Samaj. The result was both surprising and gratifying. The great majority of Mahomedans had everywhere declined to join the Congress and in the Punjab this reluctance was even more marked. On the other hand, the members of the Arya Samaj readily responded to the invitation to join the Congress. Most of the members of the Reception Committee were Arya Samajists, the Secretary was a prominent member of the Arya Samaj. Lajpat Rai was not an office-bearer, but he made a profound impression by his lectures and helped actively in the collection of funds. Dadabhai Naoraji was the President and both as regards attendance and finance the Congress was most successful. In a few years Lajpat Rai became the leading Congressman in the Punjab.

At no time in the whole length of his public career had Lala Lajpat Rai any connection with any secret organisation or revolutionary

movement. Secrecy in any form was utterly foreign to his nature. Throughout his life he was an outspoken critic and what he opposed he did so quite openly. Queen Victoria's Diamond Jubilee was celebrated in 1897. The Punjab officials and those who were led by them wanted a statue to be erected to commemorate the event. Lala Lajpat Rai proposed the founding of an orphanage and the majority of the educated classes of Lahore agreed with him. At a public meeting called to decide the form of the memorial the officials and their supporters, finding themselves in a minority, hurriedly withdrew. The statue was afterwards voted in a packed hole-and-corner meeting. Lajpat Rai established an orphanage independently with the help of public subscriptions.

By his independence Lajpat Rai made himself obnoxious to the authorities, but there was nothing against him for which he could be made liable to the law. He was a practising lawyer of the Punjab Chief Court, all his public activities were carried on in the light of day, and his writings and speeches did not come within the purview of even the very elastic law of sedition in India. The opportunity for action against him came when Sir Denzil Ibbetson was appointed Lieutenant-Governor of the Punjab. That gentleman had the reputation of being a strong man. When he was a Deputy Commissioner in the Punjab he had refused to see an Indian Statutory Civilian because the latter had the temerity to come into the presence without taking off his shoes. Shortly before his appointment as Lieutenant-Governor he had told a Punjabi visitor, "I shall look after the Babus when I come to the Punjab—the word Babus being the generic term for the educated classes throughout India. Sir Denzil Ibbetson's term of office was a very brief one, for he died of cancer in about a year, but during that period he certainly fulfilled his undertaking. At Rawalpindi there was a demonstration of peasant-proprietors in 1907 against the Land Alienation Act or something else connected with land. There was no rowdiness and no violence, but the local authorities chose to treat it as a defiance of authority. Some of the leading lawyers of Rawalpindi, men who had never taken any part in any unlawful movement and who were no longer young, sympathised with the peasants. Lala Lajpat Rai was also present at one of the demonstrations and some heated

words passed between him and the Deputy Commissioner. Lajpat Rai returned to Lahore as soon as the popular excitement had subsided. The Rawalpindi lawyers were promptly arrested and clapped in prison. They were placed on trial before a special officer who was Sessions Judge of Delhi. This happened to be Mr. Martineau, who was as judicial-minded as he was conscientious, and after a lengthy trial he acquitted all the prisoners. Mr. Martineau afterwards became a Judge of the Punjab High Court and died at Lahore some time ago.

If Lajpat Rai had been arrested and placed in the dock along with the Rawalpindi lawyers he would, of course, have been acquitted, but even the Deputy Commissioner and District Magistrate of Rawalpindi could not think of any charge that could be preferred against the Lahore leader. Lajpat Rai had been only a visitor to Rawalpindi and though he fully agreed with the agriculturists in their grievances there was no time and no occasion for any overt action. But besides an open and perhaps abortive trial there are other means of taking care of the Babus, whether in Bengal or the Punjab. What is the good old Bengal Regulation III for if not to supersede the devious and uncertain ways of the law? All great and good Governments should have the power to arrest and imprison without trial. Did not the Bourbons in France, the Louises and the Capets sign *lettres de cachet*, and did not the Bastille contain prisoners against whom no charges had ever been made? Did the ukases of the Great White Tsar specify the charges on which men and women were sent to Siberia and the quicksilver mines? The Tsars and the Bourbons and the Bastilles have vanished, but the Indian Regulation is still going strong. It is said that the arrest and deportation of Lajpat Rai had the full approval of Lord Morley, then Secretary of State for India. What does that signify? The Government here has only to urge that it is unsafe to let any particular person to remain at liberty and it is inexpedient to bring him to open trial and the Secretary of State, whoever he may be, must approve the action of the Government. The correspondence on the subject of Lajpat Rai's deportation will be never published and so it will be never known whether it was a case of suspicion or vindictiveness. Only one thing is certain and that is that no

legal evidence can even be produced to show that he was guilty of any offence.

At Mandalay Lajpat Rai was not detained very long. If Lord Morley agreed to his deportation he did not agree to his indefinite detention. After six months he was taken back to Lahore and set at liberty. A remarkable feature of these sequestrations is the great secrecy with which they are carried out. Lajpat Rai was arrested in the afternoon but no one knew anything more until he was taken to Mandalay; when released he was left at his home at Lahore early in the morning before people were stirring out of doors. For some days thereafter there was a constant stream of visitors to Lajpat Rai's house and messages of congratulations poured in from every part of the country.

Before his deportation Lajpat Rai was a fairly well-known man, but the action of the Government made him one of the most famous men in the country and he received an ovation wherever he appeared. I was at that time at Allahabad and it was announced that he would pay a visit to that city in the course of a lecturing tour. There was a troop of Punjab cavalry stationed near the place where I was staying. One evening I met some of the cavalry-men who told me that they would go to the railway station to receive Lala Lajpat Rai, I pointed out that they might not get leave from their officers when some of them said that they did not care whether they were punished or dismissed. They only desisted from their purpose when I explained that suspicion might fall upon Lala Lajpat Rai himself, but several of them saw him at the meetings and elsewhere. Lajpat Rai came to breakfast with me and showed me the manuscript of the account he had written of his life at Mandalay. He also told me that after the treatment he had received it would be impossible for him to resume his practice as a lawyer.

At the abortive Surat Congress of 1907 Lajpat Rai tried hard to mediate between the two factions of the Congress. That movement was approaching the parting of the ways, but the issue at Surat was mainly a personal one. There had been a growing feeling in a section of the Indian National Congress that that body should adopt a bolder line of policy, and a cleavage was just averted at the Calcutta Congress of 1906. The Mahratta slipper that was hurled on the platform at Surat and fell near the person

of Surendranath Banerjea, who took it away and preserved it in a glass case, was really intended for Sir Pherozeshah Mehta against whom the fury of the Deccan contingent was directed. Mr. H. W. Nevins, who was present, gave me a graphic description of what had happened when I met him at Allahabad and Surendranath Banerjea spoke to me about it more than once.

It was supposed that a reconciliation between the two wings of the Congress was effected at the Lucknow Congress of 1916, but the truce was temporary. To say that the Congress was captured by this party or the other is a very loose account of what really happened. It was not so much a matter of party feeling as an evolution of psychology. The struggle upon which the Congress was engaged was bound to become grimmer and sterner with the passing years. The old humdrum methods led nowhere. It required a considerable flexibility and nobility of the mind to realise the change that was coming so swiftly. Lajpat Rai had given evidence of it at the Benares Congress of 1905, over which Gokhale presided, by the passion with which he swept the Congress off its feet over the partition of Bengal and endeared himself for ever to the Bengalis. The receptivity and progressiveness of Lajpat Rai's mind were amazing. To the end he was steadily growing in intellectual stature and in the fervour of patriotism. When a nation is striving to attain the status of nationhood every form of open and honest agitation is constitutional for a people seeking a constitution, though a Government may not recognise it as such. As the National Congress in India moved forward and its demands became more and more outspoken and more resolute the older and more cautious men fell out of step and dropped behind. Then came a time when the Congress and the country fell under the spell of Mr. Gandhi's magic personality, the intense and lofty devotion that gave all and sought nothing. His creed of passive resistance and the withdrawal of all co-operation with the Government never went beyond the slightest of gestures so far as acceptance by the country was concerned, but it revealed potentialities of which no one had ever dreamed and it drove the Government to adopt measures of desperation. There was a time when Presidents of the National Congress and leading congressmen were made Judges of High Courts and received knight-

hoods ; later on, Presidents of the Congress were honoured with a sentence of imprisonment, or internment without trial. Lajpat Rai was a stalwart of the old Congress, but he stayed on to be imprisoned and elected President of the Congress after that movement had entered on a new phase.

There can scarcely be any doubt that the Punjab patriot would not have been deported to Mandalay if Sir Denzil Ibbetson had not been Lieutenant-Governor of that province at the time just as that unfortunate province would not have known the horrors of martial law nor would the tragedy of Jallianwala Bagh have been enacted if Sir Michael O'Dwyer had not been appointed Lieutenant-Governor in an evil moment. It is impossible to exaggerate the mischief that may be done by a single man in authority within his short term of office. It all depends upon his temperament and the view he takes of passing events. Men of this type are the real enemies of British rule in India and they sow the seeds of bitterness.

Lajpat Rai was not only a tireless political worker but also one of the greatest social servants of India. Whenever there was a famine, and famines are fairly numerous in this country, he was busy organising operations of relief. He was not a wealthy man but he gave away large sums of money for various objects and finally he gave away his own house in trust for the Tilak school which he had founded in Lahore. Latterly he lived in another house which he built close to the one he handed over to the trustees of the Tilak Society. As a philanthropist he was no less distinguished than as a patriot.

During his stay in America he carried on an extensive propaganda in order to give the citizens of that Republic an idea of the true state of things in India. As was his habit throughout life everything he did in America was straightforward and above-board. He was incapable of any secret intrigue or underhand transaction. In America he was highly respected and much admired for his eloquence and single-minded devotion to his country. The leaders of the Labour Party in England knew him intimately and formed a high opinion of his ability and character. His mind was perfectly well-balanced and all his varied activities were perfectly legitimate, though it is obvious that no genuine patriot in India can be a *persona grata* with the Government. When Lajpat

Rai wanted to return to India, permission to do so was refused by the British Government. Undoubtedly the Government of India and the British Ministry must have been in agreement on this subject. Thus it happened that when martial law was proclaimed in the Punjab Lajpat Rai was away in America. Had he been in Lahore he would certainly have been one of the earliest victims.

If Lajpat Rai had enemies he had friends also in England and it was owing to the efforts of the latter that the inhibition against him was withdrawn and he was permitted to return to India. Not very long afterwards he was arrested on a charge similar to that on which Mr. C. R. Das and Pandit Motilal Nehru were convicted. The enrolment of Congress volunteers had been declared unlawful and public meetings had been prohibited in some places on pain of imprisonment. But while the Bengal and Allahabad leaders were each sentenced to six months' imprisonment Lajpat Rai was sentenced to a long term and it was only when he was seriously ill and his physicians suspected incipient tuberculosis that he was set at liberty. It was this confinement in prison that finally shattered his health, never at any time very robust.

After his return from America Lajpat Rai established an Urdu paper for which he wrote a great deal and an English weekly paper, *The People*, which he edited himself. It was an admirably written paper and, though perfectly outspoken, it never gave the Punjab Government any loop-hole for any action against it. When I met him at Lahore a few months ago he told me that he had found a young Punjabi who gave excellent promise of making a very successful journalist.

Other popular leaders in India have felt the heavy hand of the present law in this country, but not one of them had such a varied experience as the Punjab leader now gone to his rest. He was deported without trial and was never told of the charges against him ; he was prevented from returning to his country from a foreign land without even being told of what he was suspected ; he was sentenced to a long term of imprisonment on a trumped-up charge and finally he was assaulted and injured by a European policeman absolutely without cause a few days before his death. Some of the doctors who attended him have deliberately declared

that the injuries and the subsequent shock hastened his death.

According to conservative estimates a hundred thousand people, men and women, followed the funeral *cortege*, the number of mourners ever increasing as the procession wound in and out of the streets of the walled city of Lahore. It it could have been possible to defer the funeral till the next day the number would have been larger for people living at some distance from Lahore were most anxious to pay their last respects to the departed leader. The authorities displayed their vigilance by holding in readiness armoured cars and armed troops by way of precaution against any untoward incident! What act of violence did they apprehend from the heavy-hearted and the slow-footed mourners?

In an incredibly short time the news of Lajpat Rai's sudden death reached the remotest corners of the whole country and every Indian place of business was instantly closed. It was a spontaneous and respectful tribute to the memory of a man who had loved and served India with a great love and a steadfast devotion. The world had a glimpse of a nation in mourning, it heard

the heart-beats of a whole nation throbbing with pain. A nation that can unite in mourning may also unite in rejoicing and in striving for the national weal.

This great-hearted son of India passed through persecution and suffering from strength to strength, from endeavour to endeavour, and his faith in the ultimate destiny of his race and the ultimate issue of the struggle for a place in the federation of nations never flagged or faltered for a moment. Intrepid, dauntless, high-souled and full of a lofty purpose he never looked back as he moved along the onward path. The debt of nature has always to be paid but death does not mean the quenching of the spirit. Death clarifies and exalts the purpose of life and the most potent voices that influence the living are the voices of the dead. Today we stand in the shadow of the Valley of Death with hearts heavy for the departed captain but he stands in the light, a luminous figure crowning the heights and beckoning to the millions of India to march forward and win in life to the goal that he has attained in death.

November 26, 1928.

In my own extensive travels in India I found it common for Englishmen in all parts (there were of course honorable exceptions) to speak of and to treat the people of the country, no matter how intelligent or well educated or of how high character they might be, distinctly as inferiors. In travelling on the railways they were compelled to occupy inferior cars by themselves. At the stations they must either remain out of doors or crowd into little rooms frequently hardly fit for cattle. I often heard them called "niggers." Not unfrequently I witnessed positively brutal treatment of them. In a large Bombay hotel I saw an English official belabor his servant unmercifully with his thick walking-stick, for some trivial offence,—his servant, a fine looking, educated native,

seemingly quite the equal of his master in intellectual ability and infinitely his superior in all the qualities of a gentleman. I saw English merchants and bankers and English Government officials, who had treated me with the utmost courtesy, turn from me to treat their Indian servants and subordinates with harshness that was shocking. Dealing with me they were gentlemen; dealing with Indians they were anything but gentlemen. I was constantly reminded of the way in which, in the days of American slavery, masters in the South (some masters) treated their slaves. Nor is all this strange; the spirit which holds a nation in subjection against its will, is the same spirit as that which holds individuals in bondage.

J. T. Sunderland in *India in Bondage: Her Right to Freedom*.



NOTES

Lajpat Rai

The sudden and unexpected death of Lala Lajpat Rai at this critical time of our national history is an irreparable loss. Among the political leaders and workers of the country he has not left his equal.

We have to make head against powerful opponents. Union in our own ranks is, therefore, essentially necessary. Of course, union at any cost, union at the sacrifice of principles, superficial union, is neither wanted, nor would be of any use. But real union is possible without sacrificing fundamental principles. Lala Lajpat Rai's personality, achievements and broad national outlook fitted him to be the reconciler and unifier of parties. Though known as a champion of the Hindu community and though he had full faith in its future he did not want a Hindu Raj. In the course of his presidential address at the Calcutta session of the Hindu Mahasabha in 1925, he said :—

"There is some apprehension in the minds of a certain section of our Muslim countrymen that the Hindus are working for a Hindu Raj. It is to be deplored that some Hindus, too, should have taken to that line of argument in retaliation to the Mohammedan cry for Muslim Raj. We know that all Mohammedans do not want a Muslim Raj and we also know as a fact that the bulk of the Hindus do not want a Hindu Raj. What the latter are striving after is a National Government founded on justice to all communities, all classes and all interests. In my judgment the cry of a Hindu Raj or a Muslim Raj is purely mischievous and ought to be discouraged. I am clear in my mind that neither a Hindu Raj nor a Muslim Raj is in the realm of possibility. The correct thing for us to do is to strive for a democratic Raj in which the Hindus, the Muslims and the other communities may participate as Indians and not as followers of any particular religion."

In his "Young India" (fourth reprint, pp. 118-9), the Lala has written : "Ram Mohun Roy, the founder of the Brahmo Samaj, was the first nation-builder of Modern India" He was himself a nation-builder of the type of Ram

Mohun Roy. By this it is not to be understood that his views on all matters and his methods of work were identical with those of Ram Mohun Roy. What we mean is that, as Ram Mohun Roy's ideal of national regeneration was comprehensive, so was the Lala's. In his scheme of national revival Ram Mohun Roy did not leave out any sphere of human life and activity. His reforming zeal did not leave untouched the religious and social life of the people. Nor was he only a religious and social reformer. Education, politics, the systems of land revenue and tenure, the industries and crafts of the people, the economic condition of the country, its judicial system, journalism, vernacular literature, agriculture improvement and many other matters engaged his earnest attention. In modern India—perhaps in the entire modern world—he was the first man to feel the need of and desire fellowship and co-operation between nations and religious communities. To the full extent of his powers the Lala, too, was a reformer in all spheres of national life, and an internationalist also.

Earnestness, sincerity, courage and perseverance marked all he said and did. It was not in his nature to do lip-service to any cause which he espoused. As a son and servant of the Motherland, he placed all his material, moral, intellectual and spiritual wealth at her service. He, a son of poor parents, kept back nothing for his own personal enjoyment and advantage. Not that he was a sannyasin in outward appearance and apparel. He was a householder, he had a family, he earned money. But he was not attached to what he earned. Even when he was young and made money by following the profession of law, year after year we used to read in the papers that at the Arya Samaj anniversary celebrations he had given away all his year's savings. With his great powers of oratory, his keen intellect, literary talents

of no mean order, extensive and varied reading, methodical and businesslike habits and great energy, he could easily have amassed wealth and become one of the class of opulent men in India. But his big heart would not allow him to make money-making and hoarding the chief or main object of life. So all his life he was an open-handed giver. It was only the other day that he and his wife gave a lakh for a consumptive's home, for which he also gave about another lakh collected by himself. It is necessary to write of Lajpat Rai the giver, because it is not usual for all patriots who make eloquent speeches and compose rousing discourses to be equally noted for giving away most of what they are able to save.

Lajpat Rai was an internationalist as well as a nationalist. He did not want an isolated existence for India. He knew and felt that that was neither impossible nor good for the country. He wanted all the co-operation and fellowship of the West which India could have without sacrificing self-respect and independence.

Solid and lasting achievements stand to the credit of the Lala in the fields of religious and social reform, in politics and in the establishment of educational and political institutions, in the foundation of banking and insurance companies and in his efforts for the relief of distress caused by earthquake, famine and flood.

He suffered much for his country, but suffered bravely and cheerfully. Persecution, even unto death, had no terrors for him. For he was a man of faith. His religion gave depth and strength and consecration to his efforts, in whatever kind of work he might be engaged. The truly religious man whose religion is not confined to the profession of a creed and to some outward observances but whose whole inner and outer life is regulated by faith in the immanence of the supreme spirit and in the moral evolution of the universe—such a man has an unshakable faith in the ultimate triumph of what is right and just and true. Therefore, in that conviction he can risk all, brave all, suffer everything in his unceasing endeavours to realise his ideal.

He was an elder brother and *practical* helper of the depressed classes and of those who are wickedly spoken of and treated as untouchables, long before it became the political fashion to talk of their elevation.

The foundation of orphanages, too, engaged his attention. The bringing up of orphans is fundamentally humanitarian work. But national self-respect also demands that we should take care of our orphans. No self-respecting people can leave their orphans to be brought up and denationalised by foreign or indigenous proselytizers. So far as the Hindu community is concerned, its indifference to the lot of the humbler classes and of orphans and widows has all along been a source of weakness and a cause of its decrease in numbers. Lajpat Rai understood all this and adopted remedial measures.

To prevent economic drain and to build up industries, banking and insurance business should be undertaken by Indians. That was why the Lala turned his attention to these matters.

Without full knowledge of and training in politics and economics and a band of devoted workers, public life in India must remain largely synonymous with sound and fury. To put an end to such a state of things he founded the Servants of the People Society and the Tilak School of Politics.

No nation can become and remain strong, enlightened and free unless all its members, of all ranks, are educated. Hence he had a hand in the foundation and conduct of collegiate and other institutions, including primary schools for the masses.

Without joy human life cannot be complete, nor can it be strong. Lajpat Rai, therefore, felt the need of removing the dreariness of human life in India by the cultivation of music and the drama and wrote on the subject more than once.

It was only natural that he should have begun his active career as a religious and social reformer. For religion—we mean its spiritual and ethical element—purifies men, strengthens them by faith in the Power that makes for righteousness and frees them from degrading superstitions; and it is such men that go to make a strong and progressive nation. Social reform is necessary to remove many of the causes of our misery and weakness and to make our women and the humbler orders of the people useful and self-respecting members of society.

— "Izzat"

It is not generally known that Lala Lajpat Rai contributed many of his articles

to *The Modern Review* under the pen-name of "Izzat" or "Honour". The manner of his death has been quite in keeping with this name. On the day of the arrival of the Simon Commission at Lahore, in order to show unmistakably that the Indian people did not want it but hurled back the insult of the appointment of such a commission, he led the boycott procession to the railway station—he would not ask anybody to suffer any inconvenience and take any risk which he was himself not ready to suffer and take. The result was that, though the procession was entirely peaceful and its behaviour unprovocative, he and some others, were subjected to assault by European and Indian policemen. There is not the least doubt that the physical and moral shock of this humiliating assault killed the Lala before his time. The British Imperial system is responsible for his death.

In the midst of our sorrow, it is consoling to think is that, alike in life and in death, he kept pure and intact his personal and national IZZAT.

Imperialism and Lajpat Rai

We have said that it was Imperialism that killed the Lala. Let us understand a little more clearly what this means.

However hard one might seek among the politicians of Britain, one would not be able to find a man like Lajpat Rai among them. None of them has done and suffered for their country what the Lala has done and suffered for his. No British politician is moved by such fine and high idealism, none stands for so much to his countrymen as the Lala did for his. Yet what did British Imperialism appear to say and do to Lajpat Rai? In effect it was this:—

"You, Lala Lajpat Rai, may be a prince among men in your own country; millions of your people may love and respect you; you may have done heaps for them in all spheres of life; you may have meant to them much more than even your achievement; born in an independent country, you might have occupied any position you liked; you may be a man of international reputation;—yet you are nothing better than a clod of earth beneath my shoes. A two-penny sergeant or a half-pice constable need not feel any hesitation to inflict on you, the beloved and honoured of your people, the utterly unprovoked and

unmerited indignity and humiliation of *lathi* blows. Your people may fret and fume. But I snap my fingers at them."

The People for November 22, reproduces a photograph of the martyred hero showing two scars over the region of his heart. These scars have produced stigmata on the breast of all dutiful sons and daughters of India. These can be obliterated only by freeing India. The only worthy memorial to the Lala would be the undying resolve of all sons and daughters of India to put an end to the enslaved condition of the Motherland.

The Abolition of 'Suttee'

In a highly eulogistic notice in the *Hindustan Review* of Dr. E. J. Thompson's *Suttee* (George Allen and Unwin), we find the following sentences:—

He finds that the origins of Suttee go deeper than the insurance of the wife's devotion to her husband, and deeper than the selfish aggrandizement of the male. The roots lay in the Hindu theology, in the doctrine of retribution, widowhood being considered the punishment of a sinful life which could only be redeemed on the altar fire. The uprooting of this iniquitous practice in British India, the author points out, was the work, not of the Government, but of two men, Bentinck and Dalhousie.

Not having seen the book, we cannot say whether the *Hindustan Review* has correctly summarised the views and statements of the author.

It is not necessary to consult not easily accessible works on sociology and anthropology to learn that the practice of co-burial or con cremation of wives with their husbands was by no means confined to the Hindus of India. Even according to so easily available a work of reference as *Chambers's Encyclopaedia* (new edition, Vol. X, p. 793), "The rite was no doubt derived from a belief common to many races at all times of the world's history, that it was well to send wives, slaves, horses, favorite weapons, etc., along with a great man into the other world, by burying them with him, burning or slaying them at his tomb." It is, therefore, unhistorical and unscientific to blame Hindu theology alone for this horrible and wicked rite.

As for apportioning the credit for the eradication of this custom, every educated Indian is expected to have at least so much historical knowledge and regard for accuracy as to supply the omission of the name of

Raja Ram Mohun Roy. Montgomery Martin, a contemporary of the Raja, who was not at all disposed to be too modest in claiming for himself the largest possible share of the credit for the abolition of *Sutee*, writes thus:—

"The efforts which I made in India (and which before I left Calcutta were successful) for the abolition of this horrid rite, by the publication of a journal in four languages, addressed to all castes of natives, is one of the most gratifying events of my life. It is justly due to the memory of the late Ram Mohun Roy to state that to his aid, in conjunction with that of the noble-minded Dwarkanath Tagore and his able and estimable cousin Prusunnu Coomarr Tagore I was materially indebted for the success of my labours in 1829"—*Eastern India*, Vol. 1, p. 497. Published in London, 1833.

It will suffice to quote the opinion of of only one other British author, namely, that of the Rev. Dr. Macnicol. Says he:—

"If the credit of putting an end to these horrors belongs to any man," says the late Justice Ranade, "that credit must be given to Raja Ram Mohun Roy."—Macnicol's *Ram Mohun Roy* (Christian Literature Society, Madras, 1919), p. 19.

Again:—

'Had it not been that there was at that time in Ram Mohun Roy one resolute to express the better spirit of his countrymen and in Lord William Bentinck a ruler not less resolute to take action in accordance with it, this practice, revolting as it was, might have remained for many a day still further to brutalise the people and bring dishonour on the land.'—Macnicol's *Ram Mohun Roy*, p. 21.

Indians should beware of "friends" like Dr. E. J. Thompson and his eulogists.

Modernizing Mohammedanism

At the instance of Mustafa Kemal Pasha, says *The Christian Century*, a commission of the faculty of theology of the University of Constantinople has reported a general plan for bringing Mohammedanism down to date and reconciling it with the scientific conceptions and the practical demands of the modern world.

"This is conceived as a part of the nationalistic movement which is transforming Turkey from 'the sick man of Europe' to a nation with adolescent vigor. In language, morals, law, and economy, the Turkish evolution draws its inspiration from science, reason and logic. In the Turkish democracy, religion, like everything else, must enter into the new era of vitality of which it has need. Religious life must be reformed, like moral and economic life, by means of scientific procedure and by the aid of reason, so that it may move forward in line with the other social

institutions and give all the results of which it is capable.' Specially, there must be attention to comfort and hygiene in the mosques. The prayers and the portions of the Koran used in services should be in Turkish. There must be a reinterpretation of the sacred book by trained men acquainted with philosophy and modern thought, for if one does not examine the contents of that book with a scientific mentality there is no means of understanding anything therein.' In brief, a comprehensive plan must be worked out 'to render our religious ceremonies conformable to hygiene, to Turkey them, to imprint upon them a certain esthetic character and to reconcile them with philosophy. By doing these things, Turkey hopes not only to make the Mohammedan religion a factor in the renaissance of Turkey but to make Turkey the educator and guide of the more backward Moslem nations.'

'Re-interpretation of the sacred book' and the other processes mentioned above really mean the death of faith in the infallibility of the Koran and of orthodoxy.

The Hindu Dharma Mandal in New York

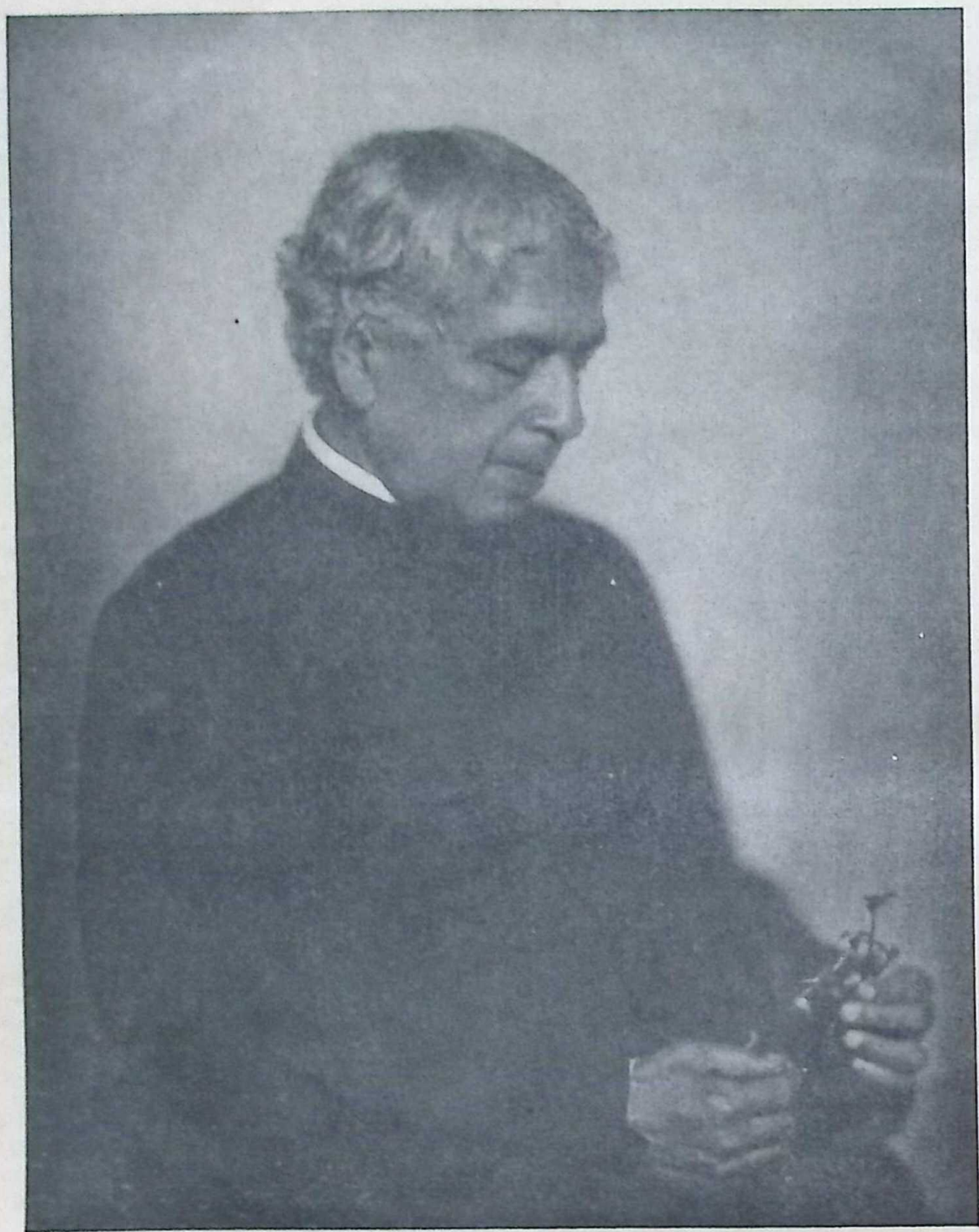
The Alliance Weekly of New York reports the foundation of a Hindu religious association in New York City under the name of the Hindu Dharma Mandal. Its objects are described in the following announcement:—

"This society shall be called Hindu Dharma Mandal, the term Hindu including, beside orthodox Hindu, Buddhist, Jain, Sikh, Brahmo and any other forms of religion that originated from Hinduism. The objects shall be to further the religious interests and cultivate the spiritual ideals of Hinduism in the West, to bring the beliefs and practices of Hinduism in its broadest conception, before the Western public, to encourage and promote mutual contact and understanding on a spiritual basis between India and the West and to meet in particular, the spiritual needs of the Hindus residing in the West. The means to be pursued for carrying out the aforesaid object shall be religious services, rites, ceremonies, lectures, demonstrations, readings, conversaciones, and other practices of Hinduism."

In reproducing this announcement the *Literary Digest* observes that missionary enterprise is not confined to Christianity. Efforts to spread in America religious principles and ideas which have originated in India have been made in the past and are still being made. Perhaps the most sustained of these efforts are those of the disciples of Paramahansa Ramakrishna, of whom Swami Vivekananda was the first and foremost to teach in America. Of members of the Brahmo Samaj P. C. Mozoomdar, Heramba Chandra Maitra, and T. L. Vaswani have lectured in America. Rabindranath



LADY BOSE



SIR JAGADIS BOSE, F. R. S.

Tagore stands by himself in a class apart. It is not known whether Lala Lajpat Rai did any preaching work in America on behalf of the Arya Samaj. Virchand Gandhi delivered some lectures there expounding the principles of Jainism.

A Hindu Chemist in the United States

Coming from India in 1912 after his graduation from Ferguson College, Dr. V. R. Kokatnur entered the University of California for one year and then went to the University of Minnesota, where he completed his education and received his M. S. and Ph. D degrees. While he was studying at Minnesota, he became research assistant in chemistry, and remained after graduation until 1917 as research and teaching assistant.

He then went to Niagara Falls, New York, as research chemist with the Mathieson



Vaman R. Kokatnur

Alkali Works. After a year with this Company he became Assistant Chief Chemist of the Vat Dye Group with the National Aniline and Chemical Company of Buffalo, New York. In 1921 and 1922 he did special research work with the By-products

Steel Corporation of Wierton, West Virginia, and the Dupont Company of Wilmington, Delaware. Since then he has been consulting research chemist, having his business in New York City.

His researches in vat dye process resulted in his invention of new processes of making alizarine, indigo and phenol. During the recent war, he brought out new war gases called mustard and homologues of Chlor piorin. Other processes are for benzoic acid and derivatives, organic peroxides, calcium arcinat, and soap and glycerin recovery. An interesting invention is his special chemical process for making embroidery and lace cheaply by machine. He has applied for 15 patents covering the above-mentioned and other processes, of which 6 patents have been granted.

When the American Chemical Society met in Detroit, Michigan recently, from September 5 to 10, Dr. Kokatnur read a paper containing evidences to show that Cavendish and Priestly were not the first men to discover hydrogen and oxygen, but that these gases had been known to the sages of ancient India, and then he read a second paper to show that chemistry was of Aryan and not Semitic origin. After listening to the proofs he offered, members of the convention gave the author a special vote of thanks for the originality and value of his researches and agreed that his evidences were conclusive.

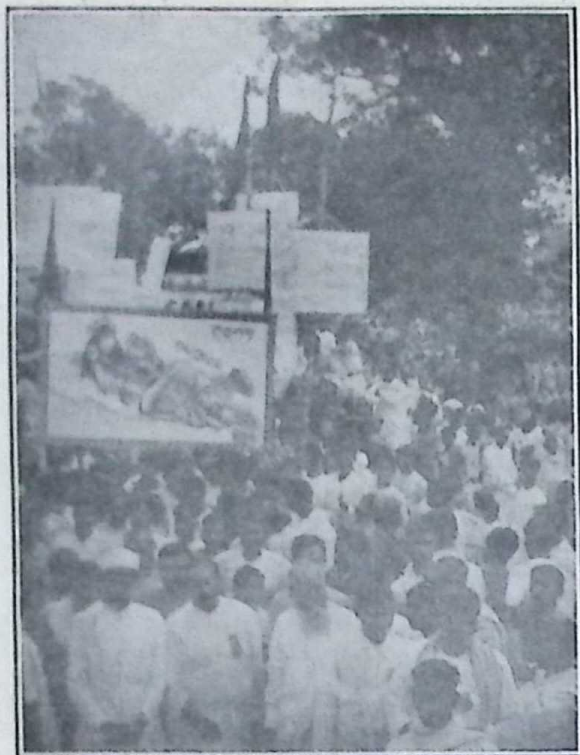
Unification of Oriya-speaking Tracts

A new organization has come into existence for carrying on propaganda for the unification of the Oriya-speaking tracts and their formation into one administrative unit. Its object is legitimate and laudable. The dismemberment of Orissa has been a great calamity to this home of an ancient civilization. Its different parts should be reunited at the earliest opportunity.

Recently the new organization led a procession through the streets of Cuttack, the chief town of Orissa, carrying a picture and flags.

Dr. Chi Li

Dr. Chi Li, who visited India recently, is one of the most distinguished Chinese



Unification of Orissa Procession at Cuttack



Dr. Chi Li

scholars of the present day. He was educated in Clark and Harvard Universities and took his Ph. D. degree from the latter in Anthropology. The University of Harvard has just published his work on "The Formation of the Chinese People," which for the first time gives an exhaustive account of the racial history of China. He is at present engaged in excavating the Chalcolithic sites in the province of Shansi in China, on behalf of the Smithsonian Institution of Washington, D. C. These sites are important not only in revealing a very old civilisation, but also indicating striking similarities between the ceramics found there with those of the Indus Valley, Anau, Susa and Sumeria.

Baroda Subjects In Conference

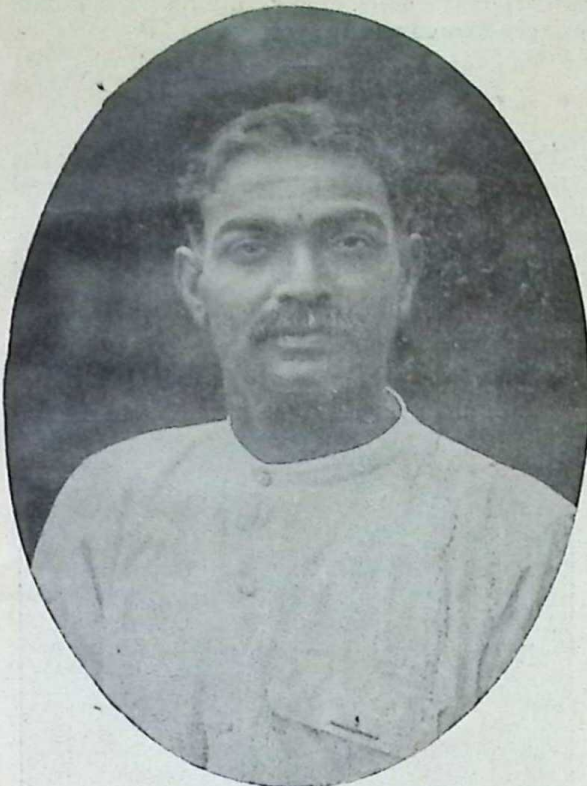
Darbar Gopal Desai, President of the recent Baroda Subjects' Conference, referred pointedly in his address to the practically absentee character of the ruler of that state. He was not blind to the fact that the

Maharaja spent so much of his time in foreign lands because of his bad health. But is it not also true that the Gaekwad's health is what it is, *because of his residence abroad for the purpose of leading a life without any serious aim?*

But one need not be concerned with the causes of his absenteeism. The fact is sufficiently damaging that for years past he has not devoted as much time and attention to the affairs of his state as he ought to. He should either reside for the most part in Baroda, as Mr. Desai suggests, or abdicate in favour of some one who can really do his duty.

Mrs. Sharada Mehta, the Chairman of the Reception Committee, pointed out that taxation in Baroda is heavier than in British India.

The land assessment in Baroda is 50 p. c. higher than in British India and the incidence of income-tax is still heavier. While income below Rs. 2000 is exempt from assessment to income-tax in British India, the limit in Baroda has been laid down at Rs. 750. There is a Legislative



Darbar Gopal Desai



Mrs. Sharada Mehta

Council in the State : but its powers are so limited that in Mrs. Mehta's opinion it is wrong to call it by that name. She made no secret of the fact that there was deep discontent among Baroda subjects, and suggested that the best way to meet it was by the immediate grant of responsible government. She contended that even with 20 years' working of the Compulsory Education Act, primary education had not advanced as much as it should have. We have no doubt she was speaking from knowledge when she described the condition of the Baroda peasantry in the following words :—

"The Patidar agriculturist who was once an asset of the State has been at present reduced to a condition of penury and lifelessness. He has been buried under debts. Ten years back the indebtedness of the agriculturist of Baroda was Rs. 7 crores ; to-day the figure has jumped up to Rs. 10 crores,"—*The Servant of India.*

"Pattinippura"

One of the most interesting amongst old time institutions is Pattinippura. It literally means 'the House of Hunger, i. e.,

the place where hunger' strike and Satyagraha are to be performed *en masse*. Sites of such houses are found at Trichur, Perumanum and at Kalati, near Calakuti. A short account of this very powerful weapon of social redress cannot but be interesting.

When a local chief becomes aggressive and insolent and trespasses upon the elementary rites of the citizens, the Brahmin leaders all assemble together in a hall especially built for the purpose, where every arrangement would seem to have been complete for a grand feast. There they sit down before leaves spread out for dinner and when they are ready to perform the Pranahuti, one from amongst the aggrieved steps up and publicly announces that so and so had given them cause for grief, then he proceeds to narrate his various acts of offence and finally calls upon the assembled guests to get those wrongs redressed. Thereupon, the Brahmins, all of them, throw down the water in their hands and rise up, swearing that they will not take their food until the wrongs are avenged ; and

each one sits down before his respective leaf to fast and pray.

There are, it appears, some conditions imposed upon fasters. Details, unfortunately, are not available. But one rule seems to have been in existence, namely, that the period of fasting should never exceed seven days. If the cruel despot does not turn over a new leaf before the week is out, there is yet a higher rite prescribed. They are to get ready a statue of a man, hanged, to symbolise their enemy. This is invested with life by the

man-wrought evils. For divine visitations the only remedy is prayer. P.

President Southworth

President Franklin Chester Southworth, A. M., S. T. B., LL.D., of Meadville Theological School, Chicago, has come to India to take part in the Brahmo Samaj Centenary celebrations as a delegate of the American Unitarian Association. After graduation he became a teacher of Greek and Latin. In 1892 he was ordained minister of the First Unitarian Church in Duluth, Minn., and in 1897



Pattinippura

performance of the ceremony known as *jivopratistah* and then supposed to be hanged; and the Brahmins all leave their homes in search of a new abode.

This final rite, it is believed, is potent and powerful enough to bring instantaneous destruction on the offender and, if tradition is to be believed, he never escaped the dreadful doom thus invoked upon him.

'Pattini' or fasting, then, is the traditional means of defence that religion has put into the hands of the weak to secure themselves from the oppression of the powerful. But this weapon is to be used only as regards



Dr. Southworth

succeeded Rev. James Villa Blake as minister of the Third Unitarian Church in Chicago. From 1899-1902 he served as Secretary of the Western Unitarian Conference. Since 1902 he has been President of Meadville Theological School and Professor of Homiletics and Practical Theology. He was married

in 1893 to Alice A. Berry, an instructor in Latin at Vassar College. To both we extend a warm welcome.

In the United States of America the Unitarians number only one in a thousand. But their intellectual, moral and spiritual standing in that country is very high. Of the 65 persons whose statues adorn the Hall of Fame in New York University 22 are Unitarians. Among them are men like Agassiz, Bancroft, Bryant, Channing, Emerson, Benjamin Franklin, Nathaniel Hawthorne, O. W. Holmes, Longfellow, Lowell, Motley and Daniel Webster. That a community which numbers only one in a thousand in the United States has produced one-third of its most famous persons, has been ascribed to the fact that Unitarianism trusts reason and spiritual experience, encourages investigation in religion as well as in everything else, looks upon thinking as a religious duty as much as believing and necessary as a preliminary to all believing that is worth anything or safe, welcomes science, rejects all backward-looking and mind-fettering creeds and all external authorities imposed by priests or Churches, lifts the ethical above the theological, the practical above the ecclesiastical, deeds above profession, and dares to stand on its own feet and break new paths.

A Gratuitous Attack on Visva-bharati

Some time ago an article by Mr. G. K. Nariman, entitled "The Indian Institute in Paris," was reproduced in "The Indian Daily Mail" from "The Bombay Chronicle."

This Indian Institute in Paris is to have at its head Professor Sylvain Levi, the well-known Indologist. In his article Mr. Nariman says that it would indeed be a misfortune

"if our princes and men of wealth do not endow Sylvain Levi's institution and make the Eastern learning stored in Paris, in some respect the hub of scholarship, easy of access to young India. It will pay India, in the end, it will pay Asia ultimately, to send our youth to Western institutions like this."

We join whole-heartedly in this appeal for funds for the Indian Institute in Paris. Young Asians, including young Indians, certainly require to go abroad to acquire knowledge and experience. So far there is no disagreement with Mr. Nariman. But his article contains an attack on Visva-bharati which is both gratuitous and mean. Even if the Parsis and other wealthy communities

were to fully endow Visva-bharati, which they have not done there would be plenty of money left in India to give to foreign institutions. So it is not necessary to cry down the Institution at Santiniketan in order to secure funds for any particular foreign seat of learning. But let us see what Mr. Nariman says. He writes:—

When our poet Tagore founded his University at Shantiniketan, as usual the Bombay Parsis were appealed to. And quite as usual also they paid up for a cosmopolitan cause. As a matter of fact, the Bombay Presidency was to the fore. And Prof. Hirji Morris was the soul, or sole agent, who by his personal consecration secured over two and a half lakhs of rupees for the institution. A beggar's bowl in hand, a truly religious mendicant, he roamed over Kathiawar from court to court of princelings, stood rebuffs in Maharashtra, and came smiling from a couple of Parsi firms.

I was frankly against the Parsis making large donations to Vishwabharati. And that for two reasons. In the first place, an institution like Shantiniketan located in India cannot have all the facilities, the paraphernalia of research, such as are commanded by older Universities in Europe and America. It lacked environs. It lacked the innate enthusiasm which time and not money can supply. The Manuscripts on which the young students, guided by elders, are expected to work do not survive in a state of preservation the ravages of India's humid climate. In all India it is only in the dry regions of Nepal and Kashmir, besides spots in Rajputana, where they do not crumble to atoms after about eight hundred years.

First, as regards the paying up by the Parsis. The amounts contributed by the Parsis to the fund for promoting Zoroastrian studies have never been "paid up" to Rabindranath Tagore or Visva-bharati. When H. E. H. the Nizam of Hyderabad announced an endowment of one lakh of rupees for the promotion of Islamic studies he made over the amount to Visva-bharati. On the other hand, the generous Parsi donors have kept their donations in their own hands. The proceeds of the fund are administered or not administered mainly by them. After the lapse of some years, because in the meantime the poet not being in possession of the money could do nothing, they chose their own man, Professor Taraporevala, to lecture on Zoroastrian subjects at Santiniketan, and to be paid by them out of the proceeds of the fund. He delivered some lectures, but Visva-bharati has not been able with all its efforts to get these lectures from him in a written form. What is more, he has asked that institution not to mention in its report that he did any work there and was paid for it.

It is with considerable reluctance that we say anything here about Mr. Hirji Morris for there is no positive proof that Mr. Nariman has written what he has about him at his instigation or with his knowledge and consent. But the truth has to be told. Rabindranath Tagore had to go personally from court to court in Kathiawar to get money from the princes. If Mr. Morris accompanied him or went afterwards as his collecting agent, he ought to consider himself blessed that that fact earned for him some influence. His success—whatever it may be—was due to that fact. For obtaining money from the Parsis also, the Poet had to repeat the same process of going from door to door. But whereas the Kathiawar princes and the Nizam have parted with their money, the generous Parsis have kept their money in their own hands, have chosen their own lecturer who is to remain incognito and whose written lectures (like the Parsi money) are not to be made over to Visva-bharati! This is a peculiarly up-to-date form of giving.

Mr. Nariman boasts, "I was frankly against the Parsis making large donations to Vishva-bharati." He ought to be proud that the Parsi givers have responded by patenting a process by which not-giving is made to appear like giving.

Rabindranath Tagore did not want any money from the Parsis for selfish ends or even for the general purposes of his institution. He wanted to found a University chair for study, research and teaching in connection with the ancient history, religion and culture of the Parsis. He toiled to do for them what they had not done for themselves. He has got his reward. No wonder, he should now say, "The generous Parsis did not place in my hands the money I had collected with great trouble. I make a present of it to them, I do not want it."

In the opinion of Mr. Nariman, "an institution like Santiniketan located in India cannot have all the facilities, the paraphernalia of research, such as are commanded by older universities in Europe and America." Assuming his *ipsi dixit* to be true, his argument would apply to all similar existing new research centres in India and all that may be founded hereafter, not merely to Visva-bharati. So there can be no research in these Indian institutions! Would Mr. Nariman be surprised to learn that, as published in a previous number of this *Review*, Prof.

Sylvain Levi during his recent visit eulogised the research work done at Visva-bharati?

Another charge against the institution is that "it lacked the innate enthusiasm which time and not money can supply." We confess we do not understand how a thing which is *innate*, that is to say, inborn or natural, can be supplied by time. But supposing Mr. Nariman's dictum has some occult meaning, no institution need be given any pecuniary help;—all should be left to starve and gather or evolve *innate* enthusiasm in the course of centuries. A child should not be given food, because as it grows through fasting it can in the course of decades become an enthusiastic worker—enthusiasm being its innate attribute. We do not claim any credit for this profound observation;—it is merely a corollary and paraphrase of what Mr. Nariman has said.

Another alleged defect of Santiniketan is that "It lacked environs." Of course, it being at a distance of 99 miles from Calcutta, it has not the environs of urban universities. The atmosphere, too, of the place is not surcharged with sewer gas, dust, smoke and petrol-fumes. These are great drawbacks. But possibly there are compensating advantages too. Professor Jadunath Sarkar, who is seldom, if ever, misled by patriotic bias, writes of the ancient Hindu 'forest universities' that the teachers who resided lived in their forest homes (*tapovanas*) "lived in the world, but were not of it."

They "were not lonely recluses or celibate anchorites cut off from the society of women and the duties of the family. They formed groups of house-holders, living with their wives and children, but not pursuing wealth or fame or material advancement like the ordinary men of the world."

"Thus, the ancient Hindu university, without being rigidly isolated, was kept at a safe distance from the noisy luxurious capitals and gave the purest form of physical, intellectual and moral culture possible in any early age, ..."

"These hermitages were as effectual for the promotion of knowledge and the growth of serious literature as the cathedrals of mediaeval Europe but without the unnatural monachism of the latter"

"In the calm of these sylvan retreats were developed our systems of philosophy, ethics, theology and even several branches of literature proper. Witness the vivid scenes of discussion on political science and morality in the Naimisha forest, as described in the *Mahabharata*, *Shantiparva*."

"Herein lay the true springhead of the ancient civilization of the Hindus,....."—*India Through the Ages*, pp. 20-24.

It is not suggested that Santiniketan is

exactly like an ancient Hindu University. What is meant is that it can be said to lack environs if the ancient sylvan retreats, which were homes of learning, can also be said to have lacked environs. They had their own environs, so has Santiniketan. If in the former lay the true spring-head of the ancient Hindu civilization, it is not impossible for the latter to influence modern civilization in a beneficial way.

If everywhere in India, except in the dry regions of Kasmir and Nepal and some spots in Rajputana manuscripts crumble to atoms after about eight hundred years, all research Mss. libraries, situated not only in Santiniketan but everywhere else except the above-named favoured regions, should be removed therefrom to Kashmir, etc., and to Europe and America. Mr. Nariman, it seems, in his benevolent ardour against Santiniketan, proves too much. Besides, eight hundred years is not a very short period!

Another reason why Mr. Nariman is an enemy of Santiniketan is that "It could not secure its continuance after the demise of its great founder." Without assuming that Mr. Nariman's wish is father to his thought, one may say that the best way to bring about the longed-for collapse of the institution during the life-time or after the demise of its great founder, is to indulge in carping and small-minded criticism and to refrain from helping it in any way, or, what would be more effective, to help it in the way Mr. Nariman's generous Parsis have done. And yet, Mr. Nariman may rest assured, in spite of all such magnanimous acts of friendliness, the expected may not happen, the unexpected may happen, and Visva-bharati may continue to be a seat of learning and culture and beneficent influence long after his and our names have been buried in oblivion.

Mr. Nariman's praise of "foreign travel and touch with the foreigners" is as much an argument against Santiniketan as against all educational institutions located in India.

Mount Everest

Everest is the name given by the British to the highest peak of the Himalayas. It is the highest peak in the world. It has been named after General Sir George Everest, not because he was its dis-

coverer, but because he was a former Surveyor-General in India who organised the Trigonometrical Survey. The peak was discovered in 1852; Sir George had retired in 1843.

An account of the discovery of Mount Everest is to be found in a lecture on "Himalayan Romances," delivered at Simla by Major Kenneth Mason, and reproduced in *The Englishman* of November 12, 1928, p. 17, from the *Journal of the Society of the Arts*. The relevant passage is extracted below from that lecture:—

"It was during the computations of the north-eastern observations that a babu rushed on one morning in 1852 into the room of Sir Andrew Waugh, the successor of Sir George Everest and exclaimed, 'Sir, I have discovered the highest mountain on the earth.' He had been working out the observations taken to the distant hills. It was Sir Andrew Waugh who proposed the name Mount Everest, and no local name has ever been found for it on either the Tibetan or the Nepalese side."

This "babu" was Babu Radhanath Sikdar, a native of Calcutta, who was a well-known mathematician in his day.

Satish Ranjan Das

By the death of the Hon'ble Mr. S. R. Das the country has lost a really great-souled man. He was a sound lawyer and came eventually to occupy the high offices of Advocate-General of Bengal and Law Member to the Government of India. But these offices did not furnish any correct measure of the greatness of the man. His politics being of a mildly Moderate kind, it was not generally recognised that his enthusiasm for the advancement of the cause of India was as great as that of others who were known as patriots. He was a generous giver to educational institutions and societies for social and religious reform. He supported numerous poor students. As president of the Women's Protection Society, he did much to save the honour and lives of the unfortunate victims of hooliganism and to get the wicked ruffians punished. He was an ideal friend, being some times so generous as to impoverish himself. Honest, honourable and dutiful in every relation of life, it would not be easy to find his equal in these respects. Mahatma Gandhi writes in *Youny India*:

Though I had little in common with the deceased in politics, I could not but recognise his

phenomenal generosity and his open-heartedness. Many do not know how this great man beggared himself so that no worthy cause might knock in vain at his door.

Apotheosis of "Dominion Status."

The following passage occurs in an editorial article of the *Indian Daily Mail* of November 7 last :

The late Mr. C. R. Das, in a moment of inspiration, spoke of freedom within the British Commonwealth as being spiritually a higher ideal than the goal of independence. He did not explain his meaning, but it has a very full and real meaning. It is a higher spiritual ideal to transform the conditions, however adverse, in which a people finds itself into opportunities for self-realisation and self-development, than to run away from them in the hope, which may or may not be fulfilled, of lighting upon others which would be wholly different and agreeable. The "Independence" school of thought is entirely alien to the Indian temperament, which through immemorial centuries has established a tradition for continuity. The defects of the present system of administration are patent to all observers, and the *India Daily Mail* has frequently occasion to dwell on them and to insist on their rectification. But what is not so obvious to the newer generation of politicians, is the great work of emancipation which British rule has been the means of accomplishing, consciously and unconsciously. The severance of the connection which has been so fruitful of good, notwithstanding the evils which have come in its train, is not in the best interests of the country, and the assertion of the All-India Congress Committee to the contrary will find little response in the hearts of the people of India.

The speech of Mr. C. R. Das, referred to in the extract, is not before us and we do not remember what he said. Moreover, as "he did not explain his meaning," it serves no useful purpose to drag in his name. It is the Bombay paper's interpretation which has to be considered.

Indians, whose languages, religions, culture, manners and customs, complexions, etc., are in the main different from those of the British people, cannot expect to have a greater amount of freedom than is enjoyed by the white people of the Dominions, who are of British and other European descent and whose culture, complexion, religion, manners and customs and languages are identical with or similar to those of the British people. Let us see what is the political status of the Dominions and what measure of freedom they enjoy. In the new edition of *Chambers's Encyclopædia*, article "Colony," Prof. Berriedale Keith, who is an authority on the subject, writes thus about the Dominions:

In the strict legal aspect all these are colonies; their legislation may be disallowed by the crown, their laws may be overridden by imperial acts, the head of the executive government is appointed by the king on the advice of the British Government, and appeals lie from their courts to the Judicial Committee of the Privy-council. In practice they are almost autonomous; the governor-generals are appointed in accordance with the wishes of the dominions; disallowance of their acts is obsolete or nearly so; the British parliament has ceased to legislate for them save with their consent; and if they desire, the right of appeal to the Privy-council would doubtless be cancelled. Save Canada, they have a wide power of constitutional alteration, though they cannot sever their connection with the British crown. The chief sign of their condition of quasi-dependence is the fact that under international law they are not, for many purposes, treated as independent states, the governors-general and ministers cannot declare war or make peace or enter into treaties except under the authority of the king, on the advice of the British government. But these restrictions are of less importance in practice than in theory, for in all important political treaties since the Peace Conference of 1918, the Dominions (other than Newfoundland) have separate representation and their consent is obtained before ratification, while no commercial treaty since 1880 has been made binding on them without their consent, and special treaties are negotiated for them by their own representatives acting with the authority of the British government. Further, the Dominions (except Newfoundland) are distinct members of the League of Nations, side by side with the British empire as a whole, and as such members act independently of, and sometimes in opposition to, the British empire representatives. The Dominions have not the power to declare themselves neutral in any war into which Britain enters; but they may refuse any active aid, and they obviously can claim that they should participate in framing British foreign policy, so as to obviate their being involved in war without consultation and full knowledge. Effective arrangements exist under which in matters immediately and directly affecting them, the British government does not act without Dominion concurrence, but the problem of consultation on general foreign policy is not yet solved. It is complicated by the fact that the Dominions, while able to maintain internal order, are not yet prepared to undertake proportionately the same burden of defence expenditure as is borne by the United Kingdom.

It is clear from the above passage that the Dominions are freer than India but do not enjoy as much freedom of action as independent countries like U. S. A., France, Japan, Italy, Belgium, etc., do. Even the Irish Free State, though called *Free*, is not really as free as even the small independent countries of Europe, the two Americas and Asia. Dr. Keith writes in the same article :

"The status of the Free State in Ireland is essentially that of a Dominion on the model of Canada, but that status is possessed under the terms of a formal treaty of 1921 between Great

Britain and Ireland, and the terms of that treaty provide certain powers which Great Britain can exercise in respect of defence matters, and definitely limit the right of the Irish Free State to maintain naval and military forces, matters left indefinite in the case of the Dominions."

So, whatever the spiritual meaning and implications of Dominion status may be, so far as the external, concrete, material or secular aspects of Independence and Dominion status are concerned, Independence would seem to confer greater political and civic rights on people than Dominion Status.

Our Bombay contemporary holds that "it is a higher spiritual ideal to transform the conditions, however adverse, in which a people finds itself into opportunities for self-realisation and self-development, than to run away from them in the hope, which may or may not be fulfilled, of lighting upon others which would be wholly different and agreeable."

Mr. K. Natarajan, who, we presume, is responsible for these views, is an experienced publicist having personal knowledge of the political condition of India before the Montagu-Chelmsford reforms and the Morley-Minto reforms. He will admit that the political conditions before the Morley-Minto reforms were more unfavorable than those after the same reforms, and that the conditions under the Morley-Minto reforms were more adverse than those under the present Montagu-Chelmsford reforms. Nevertheless, all Indian politicians, including Mr. Natarajan perhaps, were successively dissatisfied with the *preg*-Morley-Minto regime and then with the Morley-Minto regime, when obtained. And at present these same politicians would prefer Dominion Status to the Montagu-Chelmsford reforms. It is clear, then, that the elder statesmen of India, including Mr. Natarajan, have never *in actual practice* followed the "higher spiritual ideal" of transforming the adverse conditions in which they found themselves "into opportunities for self-realisation and self-development." On the contrary, they have always tried (and are still trying) to run away from those adverse conditions "in the hope, which might or might not be fulfilled, of lighting upon others which would be wholly different and agreeable."

Taking the case of individuals, if a man suffers from dislocation or fracture of some bone, say, of his left leg, he does not follow the higher spiritual ideal of transforming the adverse condition of lameness into

opportunities for self-realisation and self-development. On the contrary, he calls in a surgeon in order to be able to "run away from" lameness and walk again like other normal men. Crutches cannot be spiritualised. If a man suffers from cataract in the eyes, he does not incontinently accept that condition as a divine dispensation to enable him to spend the rest of his days in meditation. On the contrary, he first strives to get cured by an operation.

The history of the world shows that in every age and clime, every dependent country has tried to be independent, and all such countries have been successful in proportion to the earnestness, persistence and wisdom of their efforts. Examples of such struggles and success are to be found in every quarter of the globe. Perhaps the country to be free after the longest period of dependence and disorganisation is Italy. It became united and independent in the last century after fourteen hundred years of servitude.

The ideal advocated by Mr. Natarajan may be the higher spiritual ideal, but there is no example in history of any people under alien rule following this ideal. Perhaps it has been left for a certain school of politicians in India to do pioneering work in this respect.

According to "The Indian Daily Mail," "the 'Independence' school of thought is entirely alien to the Indian temperament, which, through immemorial centuries, has established a tradition for continuity". To us this appears to be a strange reading of Indian history and the Indian temperament. Continuity may be kept up either with dependence or with independence—either with indigenous rule or with alien rule. Every distinct people of the world has treated dependence as a breach of continuity in their national tradition. There is no historical evidence that the people of India has been an exception and has tried to maintain the continuity of dependence instead of treating dependence as an abnormality and trying to establish continuity with independence by becoming free. During a certain period anterior to the Christian era, parts of the north-western region of India were included in the Persian Empire. The people of that region did not try to maintain the unbroken continuity of Persian rule; that rule ended. Greeks and Bactrian Greeks invaded and for a time ruled some of these parts. This alien rule, too, was shaken off. There were successive

waves of invasion and conquest by various foreign peoples, named Sakas, Huns, Scythians, etc. They were either driven away or absorbed, and the government of the country ceased to be foreign. Coming to times nearer our own, one finds that the Mughals did not try to keep up Pathan rule, nor did the Marathas and Sikhs try to maintain the continuity of the tradition of Mughal despotism. Mr. Natarajan's reading of Indian history and temperament would have been incomprehensible to Sivaji. India has been always for independence. It has been longer a self-ruling than an enslaved country. It is the baneful hypnotism of foreigner-written Imperialistic histories of India which makes us think otherwise. India has not been more subject to foreign invasion and rule than any other part of the earth equally extensive and rich in resources.

We are not blind to the improvements which have taken place in India during the British period of its history. We are aware of the evils, too. Which preponderate we need not say. It is a tenable hypothesis that at the time when India came gradually under British rule she had not the power of initiating and carrying on the process of emancipation. But times are changed. At present emancipation is going on in eastern countries, other than India, which never came under the British yoke and never had British guardians; it is going on there far more rapidly than ever in India. It is to be hoped that it is not an *unspiritual* ideal for us to aspire to carry on the work of national emancipation unaided by the stimulus of British *lathis*, machine guns and bombing aeroplanes.

In spite of Mr. Natarajan's dictum to the contrary, the declaration of the *goal* of independence does find "response in the hearts of the people of India."

If Dominion Status be more within the range of practical politics than independence, let us by all means work for the former. But in the path of human progress in any direction—religious, moral, social, educational, political, economic, literary, artistic, scientific, or mechanical—there is no terminus visible to the mind's eye or imagination. Why claim finality for Dominion status alone?

"British Commonwealth" a Misnomer

It may be true that the British Dominions and self-governing colonies (meaning their

white inhabitants alone) wear no handcuffs and fetters. So far as they are concerned, the British Empire may be a Commonwealth. For the remaining inhabitants under British rule, who are the vast majority, it is an empire and nothing but an empire;—to call it a commonwealth is only an attempt to gild the chains of slavery, which does not deceive any intelligent non-white man, woman or child.

Democracy means government of the people, by the people and for the people. The population of the British Empire is 450 millions in round numbers, of whom 320 millions live in India. So, even without taking into consideration the other dependent peoples in the Empire, one can see that the majority of British subjects are governed undemocratically. Therefore, the British Empire is not a democracy or commonwealth.

In what sense is it, then, British? It is the boast of the British people that their island is governed according to British principles, which, they say, are equivalent to the principles of self-rule and democracy. But we have seen that the majority of the peoples in the British Empire are not self-ruling, are not democratically governed. Therefore, so far as this majority is concerned the British Empire is subject to "un-British rule." Hence the expression "British commonwealth" is a misnomer.

In what sense, then, is the Empire or commonwealth British?

Is it in language?

About 50 millions of people in this empire speak English as their mother-tongue. But a hundred millions speak Hindi or Hindustani. Fifty millions speak Bengali.

And there are other groups speaking other languages. So, linguistically the British Empire is not British.

Is the empire, then, British, judged by the colour of the skin of its inhabitants?

Of the 450 millions of the inhabitants of the British Empire sixty millions in round numbers may be spoken of as 'white.' The non-whites are more than six times as many. The non-white Indian people alone number 320 millions. Judged by the complexion of its inhabitants, then, the British Empire is not 'British.'

Has the religion of the British people, then, given the name 'British' to the Empire?

Of the peoples of the British Empire 220 millions are Hindu, 100 millions Muhammadan, 80 millions Christian, 12 millions

Buddhist, 12 millions Animist, etc., etc. So, from the point of view of religion, the British Empire is more un-British than British, taking the British people to be Christian.

In every respect and in all respects combined it is more an Indian than a British Empire.

For only one reason can it be properly called British. It is that the British people are masters of this group of countries. Whatever may have been the origins of this mastery, it is coming more and more to be based upon physical force. Of course, strength of mind, the power of certain moral qualities, and scientific and mechanical knowledge act in subservience to and as accessories to this physical force.

Those who believe that the British Empire or Commonwealth will for ever remain one undivided entity and that it will always deserve to be called 'British,' must also believe that superiority in physical force is the only kind of superiority that counts, that such superiority is everlasting and that the British people or the white people living therein will for ever remain supreme in physical force aided by intellectual power and scientific and mechanical knowledge. Our faith is different. We believe that the *majority* of the 450 millions of people living in the British Empire are destined some day to be *at least* equal to the British or the white or the Christian minority in organisation, in physical force, in intellectual and moral qualities, and in scientific and mechanical knowledge, all combined. We do not yet clearly see how all this will come about. But that it will happen is clear as day. The Power which makes for Righteousness and Ruth—by whatever name called—which during the last fourteen years has created opportunities and provided means, in ways unexpected and unimagined by them, for various small countries to be independent and free, cannot be indifferent to the fate of a country so vast and great as India. But we must will to be free, resolve to be free, dare to be free, and run all risks to be free. Then as surely as day follows night, India will see the dawn liberty.

Professor Bose's 70th Birthday

On the occasion of the 70th birthday of Sir J. C. Bose, which will be celebrated

to-day (December 1, 1928) a poem written by Rabindranath Tagore will be read. Many congratulatory letters have been received from abroad. The following are taken from the daily papers :

Sir Richard Gregory, editor of "Nature", writes : "As one of many admirers of Sir J. C. Bose in all parts of the world, I offer most cordial congratulations. It has been my privilege to know Sir Jagadis Bose for more than thirty years, when he devised compact apparatus for studying the properties of electric waves; it was then clear to me and everyone, that he was a master in conceiving and manipulating delicate apparatus for the study of physical facts and principles. His remarkable achievements in this physical field were later to be extended to physiological phenomena of plant and of animal tissues. He has found that the physiological mechanism of the plant is essentially the same as that of the animal, and he has been able to lift the veil which had previously enshrouded the analogous workings of plant and animal life. By the foundation of the Bose Research Institute, Calcutta, he has provided in India a centre of scientific investigation which has a purpose and an outlook of far reaching consequence. In common with scientific workers everywhere, who are stimulated by great conceptions, I delight to convey greetings to Sir Jagadis Bose upon what he has already done, and to hope that he may be sustained and encouraged to carry on his valuable work for many years yet to come."

Sir John Farmer, Professor of Botany, Imperial College of Science, writes :

"The splendid work you have done ensures you a lasting memorial in the Temple of Fame and Science. By your wonderful apparatus you have given a new organ on to those who pursue exact methods of physiological and physical investigations. Your wonderful enthusiasm and power of overcoming difficulties are an example to us all, and have helped to give you the blessings of perpetual youth. May you long continue your work and inspire the love of science in the many students who come to your great Institute."

The eminent plant-physiologist, Prof. Goebel of Munich University, sends the following message :—

"Every biologist in the whole world has read with profound admiration your important discoveries. Your work has made a deep impression not only upon the minds of specialists, but also upon all those who are interested in the intellectual and moral progress of humanity. I also send in the name of my colleagues of the botanical laboratory and the University, our most hearty congratulations on your festival day which will be celebrated not only in India but also in Europe."

Nakhla El Motel Pasha, Minister of Agriculture, Government of Egypt, has written :

In the name of the Egyptian Government I wish you, for the progress of science and agriculture continued success in your investigation which have filled us with wonder. I also wish continued prosperity for the Bose Institute which you have founded and which proudly bears your name."

Bernard Shaw writes :

"I wish you all happiness and many more years of splendid service to humanity."

The old students of Sir J. C. Bose Presidency College, Bangiya Sahitya Parishad, Ram Mohun Roy Library, Greater India Society, etc. will present him with addresses.

Lady Bose is a public benefactor in her own right. But on this occasion, it would be a serious omission on our part if we did not pay our respectful tribute to her wifely devotion, self-effacement and constant care, to which not a little of the success of Sir J. C. Bose's scientific career is due.

Sir J. C. Bose's Convocation Address

Sir J. C. Bose's stimulating convocation address at the Allahabad University deserves a longer notice than we are able to give it. He told his youthful audience that his work has been his true teacher, that strokes of repeated adversity have been the requisite stimulus, and that the best traditions of the past have been an abiding inspiration. He believes that, though from ancient times India has been a home of learning, "The real golden age is not in the past but in the future."

In regard to contributions in the realm of knowledge there is no doubt that by their introspective method, some of our greatest thinkers had theoretic visions of some of the modern speculations in science. But in the advancement of positive knowledge the method of experimental verification is most essential.

We can, however, claim with full justification the existence of ancient schools pursuing exact experimental methods in their investigations.

As regards political systems, he said that "on the whole, the democratic form has been found to possess many advantages on account of which it has been adopted in most countries, both in the West and in the East."

He congratulated the Allahabad University on the honour that has already been won by its departments of Physics and Chemistry. He mentioned particularly the names of Profs. Saha and Dhar, and observed:

My living faith in India's scientific possibilities has at last been fully justified, and it has come to pass that it is not any particular seat of learning but every University throughout India, that is greatly enriching the sum total of human knowledge and the pace at which this progress is being made has been acknowledged as phenomenal.

He expressed his conviction that India should and can be more self-contained in education and advancement of knowledge, thus preventing the expenditure, of millions

of rupees abroad by our students in search of higher knowledge.

The words printed below were meant for the students of Allahabad, but workers and idealists in all spheres of human life can with profit lay them to heart.

Go forward then in life's great adventure! the more difficult the task, the greater is the challenge. When you have gained the vision of a purpose to which you can and must dedicate yourself wholly then the closed doors will open and the seemingly impossible will become fully attainable.

December Gatherings in Calcutta

Great preparations are being made in this city for the political, social and other gatherings which are to take place here during the latter half of the month. Those in charge of making everything ready for the sittings of the Indian National Congress and for the Exhibition to be held under its auspices are astir. There are also to be sessions of the Indian National Social Conference, the All-India Theistic Conference, the All-India Women's Conference, the All-India Muslim League, and many other bodies. We wish them all success.

Indian States' Subjects' Rights.

In reply to a question put by Commander Kenworthy in the British House of Commons, Earl Winterton said that "he was unable to accept the claim that subjects of Indian states had a right to present their case to the [Butler] committee. He added that they could publish their views through the newspapers, public meetings and otherwise. The position would be entirely different if the Committee were a commission." It is a most exasperating dictum that the princes, many, if not most, of whom were noisome parasites, had a right to be heard, but that their subjects who fed them had none. Earl Winterton's advice as to how the latter could publish their views was gratuitous and shows the motive behind it. If evidence were given before the Committee on behalf the states' subjects, it would have to be printed along with evidence of the princes and considered in the Report, but what appears in the papers may be totally ignored.

Enquiry into Lajpat Rai's Death

LONDON, Nov. 27.

To Labour questions in the House of Commons yesterday as to whether Earl Winterton would inquire into the circumstances of the death of Lala Lajpat Rai, the Under Secretary for India replied that as at present advised Viscount Peel did not see the need to hold a further inquiry.

He might, however, say that no evidence had been produced to show that death was due to blows received on the occasion of the demonstration on October 30. The general effect of both inquiries was to establish the fact that while the police were compelled to resort to some force owing to the pressure of the crowd from the rear and consequently cause slight injury to persons in the front ranks, among whom was Lala Lajpat Rai, there was no deliberate or unprovoked assault by the police and no person was singled out for assault.

Col. Wedgwood asked if the Punjab Government expressed regret to the Lala's family owing to his death being possibly caused by blows.

Earl Winterton said that no Government, when it had to use force, was justified in apologising to anybody, and no evidence whatever was forthcoming that death was due to the action of the police. The latter used no more force than to restrain the crowd from breaking the barricades and possibly assaulting the Simon Commission.—*Reuter*.

No truth-loving Indian attaches the least importance to the two official inquiries. They were simply whitewashing affairs. Lala Lajpat Rai has left it on record that there was no desire or effort on the part of the processionists to break the barricades, that the police assault was entirely unprovoked and uncalled for and that any statements to the contrary were "contemptible lies."

That any "crowd" led by Lala Lajpat Rai could possibly think of assaulting the Simon Commission is as wild and unbelievable an invention as the informants of Earl Winterton are capable of.

Alleged Tyranny over Dhoraji Prisoners in Gondal State

In the last August number of this Review a notice of a Gujarati book contained the following sentences:

"Gondal is ruled by an enlightened ruler" "Sir Bhagwatsinghji has made Gondal an ideal state." "His Highness has developed the resources of his state so as to make it a model one" etc.

This has led Mr. Manishankar Trivedi, secretary to the Indian State People's Conference, to draw our attention to certain articles in the *Sourashtra* describing the treatment of some prisoners in Gondal jails. We have no space to print all the details. An extract is given below to show the nature of the allegations.

Friends of Dhoraji reduced to skeletons; Reduction of 41 and 35 pounds in weights of Ismail Belim and Isaac respectively; Haji Aliji is confined to bed; Would the grinding stones of tyranny take their lives?

New startling facts, regarding the brave friends of Dhoraji, being in the grinding stones of the tyranny of Sir Bhagwat behind the Walls of Gondal Jail, are being given.

The grinding stones of the tyranny of the jail, are going on with the same speed and squeezing life out of all the seven friends of Dhoraji. They are treated in an inhuman way as if they be guilty of some worse crime than murder. Details of this treatment have been published in these columns more than once, so figures are given here showing what effect is produced on the bodies of the friends of Dhoraji as a result of all these tortures.

MERE SKELETONS.

At present, all the seven friends being long ground in the grinding stones of Sir Bhagwat's tyranny have become mere skeletons.

The Thakor Saheb of Gondal would be well advised to make a sifting enquiry into these allegations. Failing him, it would be the bounden duty of the Bombay Government to institute an inquiry.

Professor Raman on Teaching Universities

In the course of his address at the Convocation of the Andhra University this year Prof. C. V. Raman said:—

There is a feeling abroad, which is often voiced from high places, that you have only to do away with affiliating Universities, and put in their places unitary and residential and teaching Universities, and that by doing so you would straight away usher in, educationally, a new heaven and a new earth. Let me warn you that this is only a half-truth and a very dangerous half-truth. It is possible to have a unitary teaching and residential University which is quite as bad as any affiliating, examining and territorial University. A residential University which propagates ignorance, communalism and religious fanaticism under the guise of education, is even worse than an affiliating University which leaves its students severely alone to learn whatever they can. Whether a University is good or bad is determined entirely by the ideas and ideals that inspire its activities. No University can be great which has not men of outstanding ability as its teachers, which does not attract the ablest and most ambitious students, and does not provide its teachers and students with opportunities for the highest and most original kind of work. A University is a Republic of Learning. It needs, of course, material resources in the shape of well-equipped laboratories and workshops, libraries, lecture-halls, hostels, residences and playgrounds. But above all it needs great men as teachers. There is no tragedy more deplorable, no waste more appalling than to have huge buildings filled lavishly with books and apparatus and equipment and spacious lecture-halls and to find within them mediocre teachers and misguided students doing an inferior type of work. A tragedy of

this kind is much commoner in India than many of you realise. The essence of University work is that it marches with the frontiers of human knowledge. You require for it men who are explorers in the unknown territories and sailors on the uncharted seas of new knowledge.

Speaking generally, Professor Raman has in this passage stated correctly the essential requirements of an ideal University. It is not clear, however, whether he considers it the special vice of affiliating universities to leave their students *severely* alone to learn whatever they can. An affiliating university may indirectly see that its students are properly taught. And it has also been stated on good authority that it would not be difficult to point out a teaching university and the teaching side of an affiliating university which leave their students *mildly* alone to learn whatever they can.

As for "a residential university which propagates ignorance, communalism and religious fanaticism," if any such institution exists, it certainly deserves the professor's severe condemnation. If it exists, it can be either Aligarh or Benares. Which does he mean? It would have been also good if the professor had given concrete examples of the tragedy of "mediocre teachers and misguided students doing an inferior type of work" in "huge buildings filled lavishly with books and apparatus and equipment and spacious lecture-halls."

All-India Medical Conference

The Reception Committee of the All-India Medical Conference, of which Dr. Sir Nil Ratan Sircar has been chosen to be the Chairman, are glad to inform the public that the proposal to hold a Medical Conference in Calcutta this year during the Christmas Holidays, as already notified in the Press, has met with a ready response, and many medical practitioners, in independent practice as well as in service, have signified their intention to join the Conference.

It is the duty of the medical profession to guide public opinion in shaping the policy of the Medical and Public Health administrations of a country and here in India efforts to this end have been made from time to time by the Profession through Medical Conferences, Associations, Congresses and the Press.

Having regard to the fact that various important questions affecting the Public and

the Profession have recently attained great prominence, it is desirable that a large number of medical representatives from different parts of the country should meet in conference, at this time, and formulate their definite, considered views about these and other questions and also take such steps as may be necessary to give effect to their ideas.

It appears to be essential that a permanent organisation should be at once formed representing the Profession throughout India to look after all the interests of the Profession. It is expected that the members attending the proposed Conference before they disperse will take steps to form the nucleus of such an organisation whose duty it will be to focus the views and opinions of the whole profession in India and reflect them to the Public and to the State. There is no doubt a great deal of benefit will accrue to the Profession and to the Public by mutual exchange of views and ideas.

Who Discovered Pre-historic Remains at Mohen-jo-daro

It was pointed out in the last issue of this Review how Sir Arthur Keith had managed to omit in his article in the *Referee* all mention by name of the Indian archaeologists who actually discovered the pre-historic remains at Mohen-jo-daro. Professor Rakhal-das Banerji, then a Superintendent of the Archaeological Survey, at present of the Benares Hindu University, who was the first to excavate the site and make the discoveries, has contributed a profusely illustrated article on Mohen-jo-daro to the excellent fourth anniversary number of the *Calcutta Municipal Gazette*, which begins thus:—

Writing in a recent issue of "The Referee" (London), Sir Arthur Keith has summarised the results of the excavations of Mohen-jo-daro during the last four years. Mohen-jo-daro in the Larkana district of Sindh was excavated by the present writer for the first time in December, 1922. The following year Mr. Madho Swarup Vars, of the Archaeological Survey, continued the excavation at the same place. He was followed by Mr. K. N. Dikshit, of the Archaeological Survey, in 1924-25. From the beginning of the cold season of 1925-26, Sir John Marshall took direct charge of these excavations. In his article referred to above, Sir Arthur Keith has referred to me as "a prospecting officer of the Archaeological Department", who, "six years ago, arrived on the scene", and, "under the alluvial covering of the mounds, often thirty feet in height, found mouldering bricks." The real history of the discovery is given below.

Mr. Banerji says :

"There was no mound covered with alluvium at Mohen-jo-daro, as Sir Arthur Keith supposes and none of us had to go thirty feet down to find, 'mouldering' bricks. Incidentally I may mention that Mohen-jo-daro bricks, though 5,000 years old, are very well preserved and may be used even now."

Again :—

In his article in "The Referee" Sir Arthur Keith makes certain misleading statements. He says, "Several trial shafts were dug and by 1924, Sir John Marshall realised that he had gained access to a lost and buried world of humanity." Systematic excavations were carried out by me at Mohen-jo-daro over extensive areas in 1923-24 and by Pandit Madho Swarup Vats in 1923-24, even before the news of the discovery reached the ears of Sir John Marshall who did not know anything of Mohen-jo-daro before May, 1924, and paid his first visit to that place in January or February, 1925. It is, therefore, hardly correct to describe the excavations of 1922-23 and 1923-24 as "trial shafts."

The article should be read in its entirety for other statements of facts and exposures of falsehoods and for a description of the architectural and engineering skill possessed by the people of the Indus Valley five thousand years ago.

The Ancient Hindu State

The note printed below is taken from *New India*.

The Hindu State—Dr. Beni Prasad, who has done extensive research work in Ancient Indian History, writes:

"The Hindu State was generally alive to some vital interests of the people. It encouraged agriculture and looked after irrigation. It stepped in to save the consumer from exorbitant profiteering and allowed all classes of craftsmen to band together. It cared for the means of communication and had no small share in promoting the homogeneity of culture throughout the country. The rulers often provided for the comforts of travellers and sick people and showed unstinted generosity to the poor people. The Hindu courts favored poets and scholars and endowed academies and veritable universities, which won the enthusiastic admiration of great Chinese scholars. The Hindu State succeeded in maintaining conditions favorable to the rise of systems of philosophy which still command respect, religions which, in certain aspects, touch the sublimest heights, and a literature which ranks among the great literatures of the world. Sometimes the State directly took the lead in moral and religious reform. Under Asoka and Kanishka it helped to transform the higher life of India and transmitted to the Far East a gospel which still warms and illumines its spiritual life."

Anti-Indian Moves in Ceylon

Since Mr. St. Nihal Singh wrote his article on the above subject in the present number of this Review, the moves initiated in the Ceylon Legislative Council for discriminating against Indians in that Island in respect of the franchise have been defeated. According to the account we have received, the Sinhalese members (the largest single bloc), with which these moves originated, voted solidly in favour of them with one exception. The members representing the other communities, with some exceptions, however, voted against the substantive motion and amendment directed against our people, and both were lost.

An amendment imposing a literary test upon voters, without discrimination of race or religion, was, however, carried. Many of the members, including the Sinhalese belonging to the Ceylon National Congress, who had spoken in favour of adult suffrage in and out of the Council cast their ballots in support of it and it was passed by a small majority.

This measure will have the effect of preventing a large number of Ceylon Indians from getting on to the electoral registers. Some four-fifths of them are estimated to be unlettered. Indians who are literate in language other than English, Sinhalese and Tamil are, moreover, to be debarred: and therefore, many of the Malayalis and Telugus, though literate in their own mother-tongue, will be treated as illiterate under this test. In fairness it may be added, however, that the test imposed is no other than that which obtains now, and, therefore, no new hardship has been imposed upon our people. It was felt as an injustice and complaint was made to the Donoughmore Commission, which refer to this matter in a somewhat ambiguous manner in their report.

The measure passed will prejudicially affect the Ceylonese (including the Sinhalese) too. Some two-third of them are still unlettered in this year of the Christian era. They all will be excluded from the electoral register, whereas under the Donoughmore Commission recommendation every Ceylonese male adult and every Ceylonese woman above 30 would have been enfranchised, irrespective of literacy or property qualification. The Sinhalese who have succeeded in their design of keeping a very large number of Indians off the register have, therefore, paid

a very heavy price. Their political opponents, themselves Sinhalese, say that the Sinhalese Councillors who have thus acted are reactionaries, that they do not love their own people, that by keeping the vote confined to a small clique they hope to be able to preserve their own power. This statement is too sweeping to be wholly correct. Some of the members who have acted in this undemocratic manner do not deserve to be thus stigmatised, but the cap fits the others.

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[Greater India Society at the Oriental Conference

The Amrita Bazar Patrika of November 27, has published the following item of news :—

CALCUTTA ABLY REPRESENTED
(Free Press of India)

Calcutta was ably represented in the Oriental Conference. Dr. Kalidas Nag, D. Litt. (Paris) and Dr. Suniti Kumar Chatterjee, D. Litt. (London), workers of the Greater India Society, took active parts in the conference. Special mention was made of the good work done by the Society in the Presidential address and in the addresses of the sectional presidents of the History, Archaeology and Art sections. Dr. Nag the Hon. Secretary, who has already lectured before many University groups of India (Madras, Mysore, Andhra, Agra, etc.) delivered a highly interesting address under the presidency of the Hon. Mr. Manoharlal, Educational Minister. The Lahore gathering included many distinguished men e.g., Mr. Woolner, the Vice-Chancellor, Hon. Justice Tek Chand, Mr. D. R. Sanni Deputy Director of Archaeological Survey, India and Dr. Hiranand Sastri of Bangalore.

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How C. I. D. opens Letter

The Tribune of Lahore rendered good service to the public by publishing proofs of the activities of an agent provocateur named K. C. Banerji. A more recent feat of the same kind stands to its credit. The details will be clear from the following extract from our contemporary.

We reproduce below a letter received by Sardar Sohan Singh "Josh", a well-known worker of the "Workers and Peasants' Party, from another fellow worker, Mr. Muzaffar Ahmad. That letter was delayed in transit; and the addressee might not have noticed it, had he not got along with it an office-note showing that the C. I. D. had opened and photographed it. The subject-matter of the letter will show that even the most innocent letters are photographed by the C. I. D.

"I am sending herewith a letter from Muzaffar Hussain to Sohan Singh which may kindly be sent at once to the photographer and requested to

photograph it as soon as possible and return the original through the hand of the bearer in a closed cover for delivery here.

Please treat it as urgent.

(Sd.) Arjan Singh, 9-11

Supdt. Office.

The letter has been photographed and the original returned.

(Sd.) Illegible. 10. 11. 28.

(Sd.) Arjan Singh,

The Tribune has published a photographic facsimile of the C. I. D. office note inadvertently left within the cover addressed to Sardar Sohan Singh which was opened by the C. I. D. man.

—

The Lahore Oriental Conference

The fifth All-India Oriental Conference held at Lahore on November 19, 20, 21 and 22, was a great success and presented certain remarkable features. Although special arrangements were made by the organisers for the accommodation of delegates the local residents, teachers, professors, etc., kidnapped the delegates from outside and gave them all the attention and comforts of a home. The delegates were taken round the important sites, the most remarkable being the visit to the historic region of Taxila, once the great international university of ancient India, where the Greeks and Iranians, Scythians and Chinese lived to master and transform the art and culture of the Indians. Rai Bahadur Dayaram Sahni, M. A., Deputy Director of the Archaeological Survey of India and a distinguished scholar, personally took the whole party round, explaining the different things, passing from site to site and finally taking them through the splendid museum of Taxila.

Select exhibits from Harappa and Mahenjo-Daro were collected in a special gallery of the Lahore Museum, which were shown round by Dr. Sita Ram, the present curator. Punjab, the earliest seat of Vedic culture, now seems also to mark the beginnings of human civilisation along the bank of the historic *Sindhu*. The pre-Aryan chapter of our history seems no longer a mere hypothesis but an established fact compelling us to revise all our theories about the dawn of civilisation in India nay—in the entire Orient.

The address of the General President, M. M. Pandit Haraprasad Sastri, was keenly appreciated by the audience and the sectional Presidents also made a deep

impression on the distinguished gathering. Prof. Dr. S. N. Das Gupta's address on Indian Philosophy was a profound *tour de force* of exposition and in analysis, as it was brilliant in expression. Dr. S. K. Chatterjee and Mr. O. C. Gangoly also threw a flood of new light on their respective subjects—Philology and Fine Arts. The variety of topics discussed by the scholars assembled in diverse groups does credit to Indian scholarship.

An important feature—one may almost say a new departure—lay in the fact of the first enfranchisement of greater Indian studies in the domain of Indology. The General President generously appreciated the activities of the Greater India Society, which was strongly represented in the Conference. Dr. K. S. Ayengar, the President of the History and Archaeology section, devoted half of his time in discussing Greater Indian antiquities and Mr. O. C. Gangoly brought out splendidly the inseparable connection between the Arts of India and of Greater India. The Lahore Conference further arranged a public lecture on the "Art and Archaeology of Greater India" by Dr. Kalidas Nag, the Hon. Secretary of the Society. The lecture was presided over by Mr. Manohar Lall, the Minister of Education and Industries, and representative men of the Punjab attended the Lecture. The genuine enthusiasm of the Punjab public took shape in the immediate formation of a provisional Committee to consider the ways and means of establishing a Greater India Society—Punjab section.

X.

Romain Rolland's Congratulatory Letter to Sir J. C. Bose on his 70th Birthday

[Specially translated for *The Modern Review*]

Dear Friend,

Permit me to associate myself with those of India and of the world, celebrating your seventieth anniversary. I bring to you my fervent homage and that of your friends of France.

Others more qualified than myself will glorify the scientific genius in you. I glorify the Seer: He who by the illumination of the eye of a religious poet, had penetrated the very heart of Nature whose

palpitations are enveloped under the cover of barks and stones. Like Siegfried in the forest victorious over the dragon, discovering the secret of the language of warblers, you have drawn out of the silence of plants and stones, the key to their enigma; and you have made us listen to their ceaseless monologue—that perpetual flow of Soul, streaming through beings from the humblest to the highest—frantic and tragic songs of Life Universal whose joy and sorrow set their ebullition into rhythm.

It is not mere accident that makes me evoke the name of a hero of the ancient Indo-Germanic Epics. In you also I discover and acclaim that Hero of the Spirit who loyal to the virtues of true warriors proved to be the conqueror of an unknown continent of Soul. In this epoch while the intellectual *élites* of your country, are justly awakening the memories of *Greater India*, you have boldly annexed to the vast domain of Indian thought, a Hemisphere of Being which the intuition of your ancient sages have already recognised as their own;—those innumerable beings of the vegetable and the mineral world encircling our Humanity, just as the world known to the Ancients was but a lost island against which dashed the dark currents of the ocean of mystery and around which deepened the misty veils of Barbarism. You came to incorporate into the Empire of Spirit, that new Universe of life which only yesterday was taken as unconscious, dead and buried in the night.

I salute you, benign Magician! Pardon this poet for having greeted you in these imageries so inadequate to express the rigorous precision of Science and her serene objectivity found in you! In future it will not be the least part of your glory, to have brought or re-brought to the spirit of the Orient the exact methods of the science of the Occident. One will see in course of this century India following your example, without sacrificing in the least her wealth of spiritual profundity and of that inner world which had endowed her with millions of thoughts,—to combine with it the intellectual weapons of Europe which will be given to India so that she may make them more perfect for mastery over Nature and for the glorification of the Atman, the Universal Spirit.

X.

Prof. Molisch on the Bose Institute

On the occasion of the recent anniversary of the Bose Institute Prof. Hans Molisch paid the following tribute to Sir J. C. Bose and his Institute:—

"I am deeply touched by the welcome that has been extended to me. It is now more than fourteen years ago that I had the honour of welcoming Sir Jagadis in my Physiological Institute in Vienna; he was again invited this year by the Rector of the University of Vienna and his marvellous results which revealed the secrets of life, aroused unbounded enthusiasm among our leading investigators in physiology and in medicine. I had since the fullest opportunity of watching the working of his marvellous instruments. By his Crescograph the growth of plants becomes visualised at a magnification of many million times, the effect of light, of heat and of different narcotics and drugs being instantly registered by the plant. This has opened out new fields of investigation of greatest importance. I have also seen his "Photosynthetic Bubbler" recording carbon-assimilation of green leaves by means of bubbles of oxygen evolved under the action of light. I have seen many startling experiments in my life, but I have never witnessed anything which held me so breathless with wonder as the marvels revealed by this extraordinarily beautiful and highly sensitive apparatus. The plant not only writes down the rate of assimilation of its gaseous food but also rings a bell at the same time. My heart beat faster at the sight which surpassed the highest reach of experimental art. I also observed the speed of impulse of excitation in the plant being recorded by the "Resonant Recorder", which automatically inscribes intervals of time as short as a thousandth part of a second. All these are even more wonderful than fairy tales; nevertheless those who see the experiments become fully convinced that they are true laboratory miracles revealing the hitherto invisible vital reactions underlying life.

"I regard it as a great opportunity to be able to come to the Bose Institute and become acquainted first-hand with the new methods of investigations which have opened out new gates of knowledge. It will be a great privi-

lege to me to be able to offer the scholars of the Institute the benefit of my experience; I shall here have also the rare opportunity of studying some of the biological problems in which I am greatly interested.

"Though the Bose Institute is held in very high esteem as an important international centre of science, yet my expectations have been very greatly surpassed by what I have actually seen. In European laboratories the advancement of physiology of plants has often been obstructed by excessive specialisation. But in Sir Jagadis we find the very rare combination of a physicist, a physiologist and an electro-physiologist: this accounts for the astounding rapidity of his numerous discoveries each one of which has evoked our deepest admiration. I believe that there exist only a few such institutions in which the highest ideal and the greatest practical service to humanity have found so perfect an expression. The rare aesthetic beauty of this Temple of Science profoundly impressed me. When walking in the experimental garden in the heart of this busy city, the quiet and peace was so great that I felt myself in the solitude of a forest where alone man can commune with the spirit of Nature. I regard it as a great fortune that I should have come to know the Founder of this wonderful Institute, who has taught the dumb to speak and made the inarticulate world of plants write down the secrets of their inner life."

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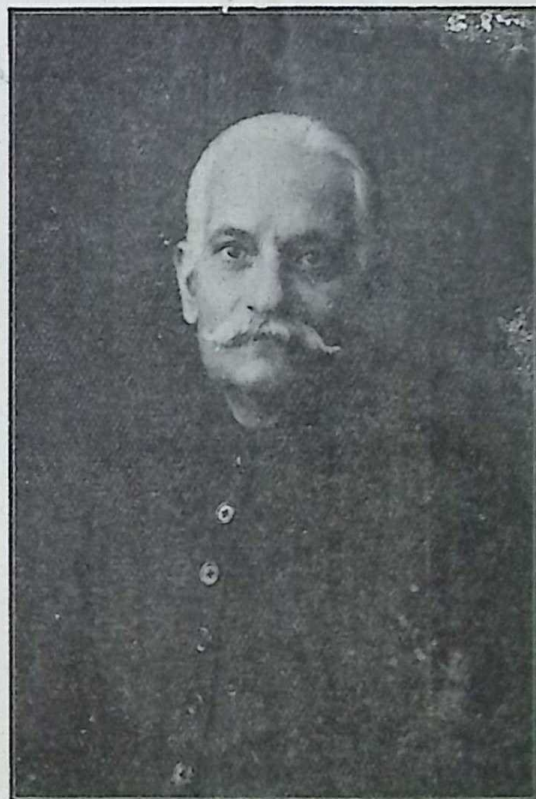
A Message from China for Sir J. C. Bose

The following telegram was sent by the National Research Institute, Nanking.

Many happy returns to a life devoted to discovering Ultimate Truth and Mystery of Life. The world looks to you to lift Science into realm of spiritual Reality. All Asia shares in your glory.



Mr. J. M. Sen Gupta
Chairman of the Reception Committee of the XLII Season
of the Reception Committee



Pandit Motilal Nehru
President 43rd. Session of the Indian National
Congress to be held at Calcutta

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Sj. Subhas Chandra Bose
President of the Bengal Provincial Congress Committee